the PRIEST

Vol. 1 MAY, 1945 No. 5

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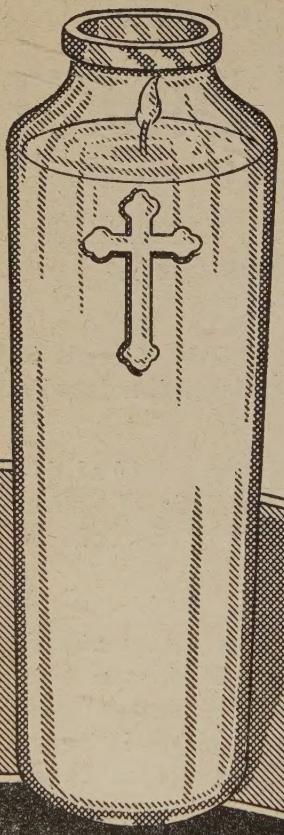

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ON a poll of the question, "Does the Catholic Church Fear Too Many Negro Converts," featured in a recent issue of Negro Digest, the magazine found:

"Most of the antagonism to the Catholic Church was based in great part on Jim Crow practices found in many church institutions, especially schools. Most frequently mentioned was the bar against Negroes at Notre Dame, the most famous Catholic university in the country.

"In contrast to this belief was the expression of a great many, especially in the Northern cities of Chicago, New York and Detroit, that there was a growing number of Catholic leaders who had taken the lead in the battle against racial inequalities in America. Mentioned were Bishops Bernard Sheil and Francis Haas, whose work and expressions have been widely publicized.

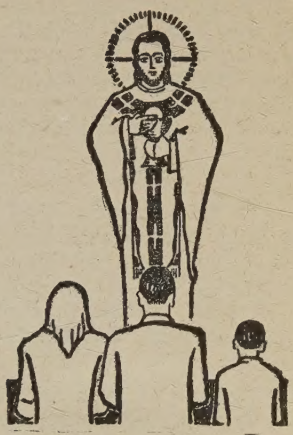
"The growing awareness of Catholics to the racial question, with many church publications devoting themselves to fighting racial hate, was cited as another sign that Catholics do not fear too many Negro converts," as Harold Fey asserts in the same issue.

Incidentally, Fr. LaFarge answers that oddly incongruous charge rather neatly in a few following pages.

In case our readers wonder what happens when a particular apostolate is given a "plug" in The Priest, Father Fallon of Confraternity Home Study Service (cf. our January issue) writes, under date of March 7,—

"You will be pleased to know

Eucharistic Christ



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that we had a very satisfactory response from our article. Letters from priests are still dribbling in, and no doubt will continue to do so for some time to come. In all, we received about 125 letters, which may not seem a large number, but the quality made up for any lack of quantity. When the article first appeared, I let the responses accumulate to the number of about fifty letters, extracted the questions from these, and made up a composite answer which I mailed to all."

It was our thought that the Home Study Service should be publicized as widely as possible, perhaps through a blurb on the flyleaf of every pamphlet destined for non-Catholics. But Fr. Fallon says No:

"The reason for this is mainly a financial one. Whenever requests for our instructions come in by mail, we feel obliged to honor them. Were the offer made free of all charges, as it should be, I am afraid we would not be in a position to take care of the numerous requests.

"Up to this time we have fortunately had sufficient funds to take care of all servicemen who have applied, but at the present time we are not in a position to take care of all civilian comers, were such publicity given to our work. I recently received a generous donation from Bishop Noll for the purpose of instructing civilians, but in order to make our offer on such a large scale, I would have to be much better fixed."

(Every contact with a non-Catholic costs the C.H.S.S. something over 75c, and unless the course is publicized with caution, a large number of the overly curious, more

THE PRIEST **MAY, 1945** **VOL. 1, NO. 5**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

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or less professional coupon-clippers, will respond.)

"I can easily see that there should be some sort of a fund established," Fr. Fallon continues, "so that non-Catholics, no matter where they might be, could apply or be referred to us, but until this comes to pass, I do not wish to get in too deep. I live in fear of the day when we shall have to reply to requests for instructions that such instruction is no longer available."

In connection with Bishop Noll's "generous donation," it is not generally known among the clergy that **Our Sunday Visitor** is a non-profit corporation. All superfluous revenue is turned over to pious works—notably to the Society of Missionary Catechists who are doing such splendid work in the Southwest.

We have had a number of letters from the good sister who does the mailing for the Apostolate to Assist Dying Non-Catholics (cf. **The Priest**, March). After the work had been written up in O. S. V., Dec. 31, Sister Chrysologa wrote: "The response has been most gratifying. Priests, sisters, nurses, doctors, soldiers and their mothers or other relatives are asking for copies of the prayer. We send explanatory literature along unless we are sure that the person is not of our faith. Among the letters (about 500) already received was one from an Episcopalian minister, who seemed to like the idea very much. Several letters contain in-

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teresting questions; e. g., one good lady wants to know whether a non-Catholic after saying the prayer, would be entitled to a Catholic burial, etc."

One of several extraordinary letters forwarded by Sister Chrysologa reads in part:

"We hadn't been giving out your prayer folder 'My Daily Prayer' to assist dying non-Catholics for very long when the Holy Ghost acted extraordinarily in one instance.

"A family of 'Jehovah's Witnesses' came in contact with this prayer through a party to whom we had given a few copies. After a short time the mother of the family expressed a desire to take instructions. Her zeal has brought in five more taking instructions (three more in her own family and two in another family). This totals six in all at present writing and more to come, we hope and believe.

"Now this mother is so zealous that she has expressed a desire to call personally on all the 'Jehovah Witness' families in our city to give them this prayer. There are approximately 800 families of this strange rabid cult in Detroit.

"Her explanation to us of her extraordinary conversion is as follows:

"She says that when this prayer was handed to her, she read it over and was immediately intrigued with it. She read it over many times with more and more interest until all at once she says she realized that her beliefs were all wrong and the realization of being on the wrong track so long

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just about prostrated her. She bewails the fact that she has been working so diligently in the past trying to sell the wrong religion and she yearns to do many things for her new religion. Her reverence and zeal have been communicated to five others (as I have said) and no doubt all will be converted to Catholicism."

In the case of Narberth (cf. **The Priest**, March), N.C.C.M. received so many requests for further information that they ran out of the brochures describing the mechanics of the movement and several priests have been asked to wait a short time until a fresh printing is available.

We are informed that Narberth articles are now being given free space each week in the largest papers in Bangor, Norfolk, Buffalo, and Long Beach. After running a Narberth article which featured a standing offer of $1,000 reward to anyone who can prove that the Jesuits ever taught that the end justifies the means, the Springfield **Republican** ran a letter signed "Clericus" in its correspondence column. Said "Clericus":

". . . I have no animosity toward the Jesuits or the Roman Catholic Church, but I would like to call attention to the following quotations from Jesuit authors:—

" 'Cum finis est licitus, etiam media sunt licita.'—Busembaum's Medulla, page 320.

" 'Cum enim licet finis — media permissa.' . . . Father Voit's 'Moral Theology,' Vol. I, page 99.

" 'Ubi licitus est finis, etiam

(Continued on page 58)

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the PRIEST

Vol. 1 MAY, 1945 No. 5

Editorial Comment

The Record Clears Us

We find Catholics aren't fascists after all

SOMEONE has said that the trouble with history is that it is the victor who writes it. A just observation no doubt, in several respects. Alas, we shall then never get the inside story of the Punic Wars. Or, to move considerably nearer home, there are a number of localities where variant versions of our own Civil War still flourish. But like all those neat pat statements, this harsh verdict on history covers too much ground. The victor may be a just victor, or largely so, or impelled by circumstances out of hand to tell truths which cannot be concealed.

Some of the truths now emerging almost in single file out of this present cosmic mess are most heartening to American Catholics.

It now appears that Catholics are not fascists after all.

Imagine that! The Church did not welcome fascism in Italy. The Church did not work hand in glove with Hitler. There is no Fascist-Nazi-Catholic coalition after all, seeking in divers devious ways to straddle the world like a giant colossus. Even more, there are innumerable cases on record where the Church fought tooth and nail, relentlessly, against oppressors of basic rights. It seems that the Church corporately feels rather keenly about totalitarianism. Could that have been the reason why she has been so consistently opposed to Russia?

The autonomous state is an unmitigated evil. It may meet with some adventitious material success "through chance or through the special conditions of the moment." At best "it commands the admiration of shallow minds" but "there is an inevitable law which will take its vengeance in the end."

By the way, that is very well

said, isn't it? By whom? By Pius XII in his *Summi Pontificatus*. Interesting it is to note that the prophetic words were penned rather early in the game when vision for ordinary myopic eyes was cloudy indeed. It was written within recent memory of Munich when the war was only in the second month, when millions still thought that totalitarianism was the way out—among them one Josef Stalin, who, of course, still thinks so.

Well, we knew all the time that we were not and could not be totalitarians. It wasn't very difficult to find out that. We simply read the encyclicals.

From the very first days of its inception doughty old Pius XI, utterly courageous and utterly impartial, watched the fascist movement critically and appraisingly. He was early aware of its latent and vicious tendencies while others were being lulled into security by its apparent success: because Mussolini ran the trains on time, because he routed a few dirty beggars, because he drained a marsh or two, because the luckless Chamberlain and others publicly praised him. These criteria themselves, trivial, meaningless in a larger context, are a fair example of what political realism, so-called, judges by.

In 1931 appeared the scathing *Non Abbiamo Bisogno*. Pope Pius did not hesitate to say that the aims of the Italian government were in direct conflict with the rights of the Church, that it sought to substitute statism for the rights of God: "A conception of the state which makes the rising generation belong to it utterly, without any exception, from the tenderest years up to adult life, cannot be reconciled by a Catholic either with Catholic doctrine or with the natural rights of the family."

The Concordat

Two years before he had indeed signed a Concordat with the government; in other words, signed a treaty in which he acknowledged the patent fact of a united Italy and in which that same Italy recognized the sovereignty of the papacy, its right freely to manage its own affairs. If Mussolini would offer the Italian people a legitimate form of government which would comply with natural and supernatural rights, the Holy Father would not and could not have any objections. Over and above this supposition, there was the Christian law of charity: the Pope was to say sadly not many years later that he would not "refuse the hand of peace of Mother Church to anyone who does not himself reject it."

But here at last Fascism had made its meaning perfectly clear; there could be no reconciliation; Catholics cannot take the oath of allegiance to the fascist party without some such reservation, now made public, as "Saving the laws of God and the Church" or "In accordance

with the duties of a good Christian."

The German government in 1937 (Passion Sunday, appropriately enough) fell under the same express condemnation. In *Mit Brennender Sorge* Pius XI protested against the innumerable treacheries, connivings, innuendoes and overt acts of oppression of which the German church had been made the butt. Here, too, the Pope set down the doctrinal, or, if you like, ideological basis of his criticism. He was not giving vent to personal pique or chagrin but propounding eternal principles of right and wrong, truths which are greater than Hitler, Mussolini, Pius XI, you or me; which are transcendent to tariffs and trade, the geography of lebensraum, blood, or the dreams of empire: "Every attempt to dislodge moral teaching and moral conduct from the rock of faith, and to build them on the shifting sands of human regulations, sooner or later leads the individual and the community to moral destruction"; "Never is anything useful, if it is not at the same time morally good."

Denounce The U. S. Too?

Five days later appeared the *Divini Redemptoris* condemning atheistic communism. Had there been need of it, a following encyclical would have denounced the government of these United States. There are no moral principles valid for Italy which are invalid for Germany or invalid for Russia which are valid for the United States. Truth is one.

So we knew all the time that Catholics are not fascists or nazis anymore than they are communists. But could one distinguish *de jure* and *de facto?* Our adversaries with a thousand sly remarks implied as much. They said Mussolini and Hitler are Catholics, but we were hardly impressed by that canard. Then they said this Archbishop in Austria is a nazi or that Bishop in Italy is a fascist but we thought of Faulhaber or Von Galen or Verdier or ran through the glorious litany of Apostolic leaders all over Europe and we were again reassured. "Why your Father N right here in America is a fascist or Father R in the neighboring parish is pro-nazi and I have heard that the young priests of Germany are all backing the government there." So it ran. Some of us may have been disconcerted; it is so easy to smear and so laborious to clear one's good name.

The Record Clears Us

Recent press dispatches are doing just that these days for countless priests, whom we have never heard of, priests who were being libeled in globo without benefit of trial or opportunity for self-defense.

The French government has sent an official letter of thanks to a Monsignor Pietro Barbieri of Rome. Monsignor Barbieri,

we now learn, was the large scale organizer of hideouts for persons persecuted by the Gestapo. In his own little home he sheltered such political leaders as Casati and Soleri (Cabinet Ministers of the Liberal Party), Bonomi and Ruini (now Prime Minister and Cabinet Minister, respectively), Cadorna, general of the Partisans, De Ruggiero (leader of the Action Party), Togliatti, the Communist, and many many lesser names of varying nationalities. Of added interest to us is the item that Monsignor Barbieri labored for five years in Boston as a parish priest.

Ex-Rabbi Zolli was so much impressed by the practical consequences of the papal encyclicals issuing out in concrete acts of charity and personal sacrifice that it largely influenced his own conversion. Pope Pius XII, and under his benign influence, *Osservatore Romano* made strong protests against Jewish deportations; one Catholic family after another sheltered the then Rabbi when a price of 300,000 lire had been put on his head (*The Priest,* April, "Rabbi Zolli," by David Goldstein, p. 26).

Priests and monks in Hungary rescued hundreds of Jews from the Szalasi puppet government, in one case raising one million pengoe (in normal times about $170,000) in ransom money, in another supplying them with documents which enabled them to escape from their persecutors.

In Belgium eighty priests were taken to Germany as prisoners of war because they didn't realize that they were pro-nazi—they don't enjoy the special facilities we have in America for the dissemination of the truth. Priests are fighting with the brigades of armed patriots against the Germans in Northern Italy (*The Priest,* March, p. 54, C.I.P. Release). It is hard to see how they failed to recognize their true friends—and so close to the very heart of Christendom.

As for poor Poland, disjectis membris, whose ghost will haunt the world for many a day, she is a special case even here. Those who were once hailed for their magnificent defense of democracy now seem, suddenly and inexplicably by all the rules of right thinking, to be working for fascism against the great Russian stronghold of Freedom. We don't profess to understand this!

With this single puzzling exception, we could march across Europe singling out enemies of all totalitarianism in every country. Really there should be no need any more, for any fair minded man.

But Pravda says . . .

Good old Pravda. Its intervention allows us to end our screed in a light vein. Stalin seems to have little humor, but, honestly, beginning with its very name, Pravda is a joke!—G.J.G.

Just for Your Information

A composite picture of the concerted campaign against Catholicism

✠*John F. Noll*

DR. WILLARD JOHNSON, assistant to the President of the National Conference of Christians and Jews, said in late February (1945):

> Growing tension between Catholics and Protestants is replacing anti-Semitism as the major inter-faith problem in this country.

The tension, of course, is all one-sided. Catholics are doing nothing to create any Protestant hostility.

Many observant people know "what" is happening, but they do not know "why" it is happening. George Sokolsky, the newspaper columnist, gives the best clue when he calls this:

"The Era Of Stalin"

Even pre-war literature distributed among Communists only by the Comintern outlined the very plan that is being followed today. Simultaneous propaganda throughout the world at the right time must prejudice millions against the Vatican and the Catholic Hierarchy of every country, not on religious, but on political grounds. Communist leaders never feared Protestantism, because they knew that because of its anti-Catholic spirit it could be *used* in a common front campaign. Today it is being so used.

The principal thought running through the eight articles written by Harold E. Fey for the *Christian Century* is the "political maneuvering of the Catholic Hierarchy," which seeks to control legislation, the press, the schools—all for the purpose of "making America Catholic," and thereafter to effect a union of Church and State. This idea is emphasized in the introduction of nearly every anti-Catholic article, whether it appears in the sectarian papers, or *The Nation, The New Republic, The Protestant, The Converted Catholic,* Masonic journals, not to speak of releases from Moscow.

The Christian Evangelist (January 3, 1945) says: "The articles [of Harold E. Fey] . . . have been prompted by the current all-out propaganda of the Roman Catholic Church, its maneuverings for political power."

The Federal Council of the Churches of Christ in America, when warning the State Department against establishing diplomatic relations with the Vatican, remarked: "We find it necessary to make a sharp distinction between the Roman Catholic religion and the *political power* exercised by the Roman Catholic Hierarchy for its own institutional ends."

The same warning is echoed by *Free Italy* (January, 1945),

published by G. A. Borgese, George LaPiana (an ex-priest) and Gaetano Salvemini. This paper features Protestant news favorably.

Protestants, the nation over, have been aroused by the charges made by the Southern Baptist Convention, by the Federal Council of Churches, each echoed a dozen times by every sectarian paper, to the effect that the Catholic Hierarchy has brought pressure on our State Department to deny passports to missionaries to Latin America. The State Department has denied these charges, but they are kept alive by Communist and Communist-controlled organizations.

In the February 26 issue of *The New Republic* there appears an article criticizing the United States' State Department for "pushing the Catholic Church to the forefront in its relations with Latin America."

On April 10 Secretary of State, Edward Stettinius, publicly denied that there was any basis whatsoever for this criticism.

Whilst Protestantism is the real aggressor in Mexico, all sectarian papers have quoted from a pastoral of Archbishop Martinez, of Mexico, in which he allegedly called on all Catholics to make war on Protestantism. Communists took immediate advantage of this pastoral to play for Protestant support.

All that the Archbishop did was to warn Catholics against being victimized by aggressive Protestant activity.

John W. White, writing in the *Catholic Digest* for March, reporting on the Convention of the Latin-American Federation of Labor, held in Mexico City, observed that the President of the Chile Communist Party, and Toledano, the violently anti-Catholic President of this Federation, urged the bringing into South America of Protestant missionaries to confuse the people, thus making it easier for Communism to overcome its chief obstacle, the Catholic Church.

In another article this same Mr. White informs us that support of the Protestant missionary movement in favor of Communism was the chief subject discussed at the Cali, Colombia, Labor Federation meeting last December.

Why did Kenneth Leslie, exposed by Frederick Woltman in the New York *World-Telegram* on February 7, 8, and 9, 1944, and by others, as an apostle for Communism, call his magazine *The Protestant*? Why should he approach only Protestant ministers to support his appeal to Roosevelt, Churchill and Stalin, to keep the Vatican in its place? Why should he be arraying the Jews and Negroes, especially in New York City, against Catholics? He wants what he calls "Rome's counter-reformation" crushed.

We believe the most dastardly thing attempted during this war was to persuade the Jews to believe that Protestantism is their

friend and Catholicism their enemy. Both *The Protestant* and *The Converted Catholic* are encouraged chiefly by Jews because the editors pretend to be espousing the cause of Jewry. Both these magazines lay the full blame for anti-Semitism on the Catholic Church and they are frequently quoted by Soviet papers. Judge Proskauer, a New York Jewish judge, says that Leslie is more anti-Catholic than pro-Jewish. He is merely using the Jews to promote his cause.

According to Rev. R. H. Helfferith, of Bath, Pa., *The Protestant* is being sent complimentary to Protestant ministers.

The Converted Catholic, in the March number, carries an offensively illustrated article entitled "The Root of Anti-Semitism," in which the Catholic Church alone is charged with keeping up a twenty-century-long fight against the Jews. This magazine insists that there is a world-wide Catholic conspiracy, while the truth is that there exists a world-wide *anti*-Catholic conspiracy.

The New Age (February-March) praises *The Converted Catholic* and calls it "one of the most interesting that has come to our exchange desk. We believe the statements it contains are very accurate indeed."

The Freethinker (November, 1944) expressed the opinion that after Germany's defeat "Hitler will make an effort to find refuge in the Vatican. That would be the proper place for him . . . He will find himself among friends." It quotes Herbert L. Mathews, "a Vatican spokesman," as saying (New York *Times,* September 10, 1944), "The Catholic Church would not close its doors even to Hitler himself."

Lutheran papers are presently filled with anti-Catholic articles and items.

The *Pittsburgh Courier* (March 3, 1945), a Negro paper, blames the Catholic Church for the exploitation and oppression of the Negro.

Louis Adamic (in *My Native Land,* page 463) says of himself: "I am not anti-Catholic. I am anti-clerical; and anti-clericalism applies not only to outfits like the *Slovenian Clerical Party,* and to small-time clerical politicians . . . but also to the Vatican's international clerical politics which are all tied up with vested interests in various countries." He says further: "There exists in the U.S.A. a Catholic issue which is not discussed in the American newspapers and magazines and over the radio because nearly everybody is afraid to touch it . . . Some day it will burst out in part, because of Mr. Roosevelt's close cooperation with the American Hierarchy, and the Vatican."

The late Mr. Roosevelt could more truthfully have been accused of "close cooperation" with the Federal Council of Churches (Protestant).

John Cowles, Sovereign Grand

Commander of the Supreme Council, 33° Scottish Rite Freemasonry, Southern Jurisdiction, in an interview accorded the editor of the Louisville *Courier-Journal,* said: "The Pope has been pro-Fascist and pro-Nazi since he was elected."

S. Miles Bouton, the columnist, wrote (February 14, 1945) in criticism of Archbishop Spellman and said he approved the plea made by the 1600 ministers to Roosevelt, Churchill and Stalin that the Vatican should not be permitted to suggest any modification in the Yalta decisions.

Since it would be so easy for Catholics—through parish organizations— to bring the correction of such misrepresentations to most of the 100,000,000 non-Catholics among whom they live and work, should it not be attempted? Answering the charges in the Catholic paper, which non-Catholics do not read, does not meet the need.

Priestly Friendship

There happens to be in this world of strange social conventions, one friendship that transcends all conventions and knows no rules. It is the brotherhood of Catholic priests. There is not, I swear it, under the stars, an intimacy more reckless or more profound than the bond between one Catholic levite and another. It needs no coaxing, no prelude, no ritual. It is subject to no formality. We meet and possess one another instantly. There is not the shadow of a barrier between us, neither age, nor antecedents, nor nationality, nor climate, nor color of skin.

Ours is a blunt, rough-hewn affection. It almost forgets to be polite. I can dine at his table without invitation; sit in his study and read his books before I have ever met him; borrow his money or his clothes with no bail; his home is my home; his fireside, my fireside; his altar, my altar. I can give him my confidences promptly and without reserve. I can neither edify nor scandalize him. We can quarrel without offense, praise each other without flattery, or sit silently and say nothing, and be mutually circumvented.

How and why all this can happen is our own precious secret. It is the secret of men who climb a lonely drawbridge, mount a narrow stair, and sleep in a lofty citadel that floats a white flag. Singly we go, independent and unpossessed, establishing no generation, each a conclusion of his race and name; yet always companioning one another with a strange sympathy, too tender to be called fellowship, too sturdy to be called love, but which God will find a name for when He searches our hearts in Eternity.—**The Leonard Feeney Omnibus.**

"Virgin of the Poor"

In 1933 an apparition near Liege

Philip M. Hannan

"SO YOU would like to speak to Mariette about the apparitions of the Virgin of the Poor?"

"Yes, unless she considers it too . . . "

"Bien, yes. It would be much better to say nothing about the apparitions at first. Last week the village priest too accompanied two American chaplains there to interview her and she would say nothing. *Bien*—even though one wished to write a book about her."

"I suppose she has been pestered and annoyed by everyone."

"Precisement. As a little girl, right after the apparitions, everyone would come to ask questions, to trip her up, to confuse her, to attack her, to accuse her of lying. Even professors from Louvain came—the whole world. If she hadn't been so strong she would have gone crazy, completely crazy"—this last with a huge Gallic grimace, as though the thought of her ordeal was driving him crazy. As an antidote I proffered cigarettes.

"You knew her very well then?"

"Mais oui. When the Bishop came and saw how they were worrying her, he decided to send her away from all the stupid people. He sent her to live with me—my home was some miles away. She lived with us some years."

"Was she a very normal child?—was she strong and happy or sickly and morose?"

"Very normal and healthy. A little savage. No education, and happiest when she was out hunting with me."

"Didn't she finally go to school?"

"Oh yes, she went to the Ursuline school. Then she went to Liege to study to be a nurse. There she learned how to fix her hair like a lady and to imitate the other girls."

"Is she a nurse now?"

"No; she married a young Dutchman named Hoeberigs and lives here in the village, in that small house down the road. Her husband was a butcher, now he's a liquor salesman."

"A liquor salesman with only a small house and all these American soldiers around here ! ! ! Well, many thanks, Monsieur De Smet."

The little modern house was like any other in Allied-occupied Belgium. American GI's bivouacked in the house were having an earnest poker game.

"Where is Mr. Hoeberigs?"

"Who?"

"Hoeberigs, the man who owns the house, the liquor salesman."

"Oh, him. Sure; he lives in the cellar with his wife and child."

I went down in the cellar and met a young man of about 23 years who cordially greeted me. He introduced me to his wife, a short, rather stocky woman of 23 years with a rather pretty and pleasant face. Both noticed my captain's bars.

"Are you a captain?"

"Yes, but I am a chaplain, a Catholic chaplain."

Immediately Mariette Beco became respectful, but distant, very distant, and asked if I had come to Banneux to see her. She was certainly on the defensive and things were going badly; Mr. De Smet had certainly been right.

"No, not at all. Will you have a cigarette? Can I give the baby some chewing gum?" The tension eased; the husband accepted the cigarette and the 15 months old baby took the unwieldy package of gum in his chubby fist. An American solider is equipped to meet any emergency of war.

We then drifted into a very pleasant, general conversation in which I had ample opportunity to observe her, Mariette Beco, the once very poor Belgian girl to whom the Blessed Mother had appeared eight times between the 15th of January and the 2nd of March, 1933. Mariette had been only 11 years old at that time, but she was now a strong, intelligent, lively Christian woman in her early twenties. From all appearances and indications she was certainly the least probable to be the subject of hallucinations, the least likely to attempt deception, above all, the type to whom notoriety for sanctity would be extremely repugnant.

Inescapable Evidence

To all who come to study the evidence, it seems inescapable that the Blessed Mother's most recent apparition in the world occurred at the very small village of Banneux, near Liege, in Belgium. She appeared under the title "Virgin of the Poor" and the circumstances of the apparition could hardly have been more appropriate.

Banneux was a very poor little settlement, less than a village, hewn out of the woods in the rough terrain that surrounds Liege. Even in this poor community, the family of Beco Wegimont was outstanding for its poverty; (in Belgium the family name of the wife is added to that of her husband). In fact there seemed to be something fierce and determined in Monsieur Julien Beco's poverty.

His poor home was located apart from every other home and surrounded by woods. The family was almost a perfect realization of poverty; Julien Beco had no education, no religion, no material resources. His wife and children, naturally, fared no better than he. His delicate wife did occasionally teach her children to pray, but they were not

compelled to attend regularly the Sunday catechism class and they went to Mass very infrequently. The house did not even have a crucifix—an omission which is a real rarity in Belgium.

Mariette, the oldest child of eleven, was born into this home on the feast of the Annunciation, 1921. She was a very healthy child and managed to avoid any serious childhood diseases. She was of a happy, "tomboy" character and although she frequently missed school, she was attentive and learned easily when present. In course of time she began to take over many of the duties of her ailing, over-busy mother.

The First Appearance

On Sunday, January 15, 1933, Mariette had missed Mass as usual and was standing looking out of the window at about seven in the evening, awaiting her oldest brother Julien who had been out playing with his companions. Suddenly she saw the luminous figure of a lady in their garden, standing motionless but beckoning to her. Frightened, she ran to tell her mother who, convinced that it was childish nonsense, accompanied her to the window. The mother saw the vision only indistinctly, while it remained bright for Mariette.

"It looks like Our Blessed Lady," said Mariette. "It is surely Our Blessed Lady," sarcastically remarked her mother. Nevertheless, Mariette recited her rosary and the apparition continued for ten minutes. Mariette continued reciting her rosary in the hope that she would reappear, but the Blessed Mother did not re-appear that evening.

The father considered the apparition rank foolishness and dismissed it completely with, "You are a very silly girl."

The next morning she confided the great event to a friend of hers, Josephine Leonard, who felt impelled to tell the local pastor, Monsieur L'Abbe Jamin, about it. He dismissed it almost as quickly as Mariette's father, though more graciously. But three days later, Mariette unexpectedly attended Catechism class and heard Mass piously; Abbe Jamin took this occasion of questioning her about the vision. Mariette stoutly maintained the truth of her statements and thus described the Blessed Virgin—about five and a half feet in height, of very beautiful and smiling countenance, surrounded by an effulgence of light, clad in white with a blue sash, carrying a white rosary, her head slightly inclined to the left so that it raised her dress sufficiently on the right side to reveal her right foot on which was placed a golden rose.

On the evening of the eighteenth of January, Mariette suddenly left home about seven o'clock, although heretofore she had been excessively fearful of going out in the dark. She immediately knelt in the pathway and began praying, keeping her

eyes fixed on the place where she had seen the apparition.

Mariette's father, disturbed by this strange action, rushed for the priest; the priest was not at home so he solicited the aid of a neighbor, a man noted for his prudence and therefore much in demand in a crisis. Monsieur Beco and his prudent friend found Mariette still praying outside in the cold, so the father naturally urged his daughter to go inside. She replied simply, "She is calling me." Then she walked down the middle of the road, suddenly fell to her knees, continued praying for awhile, rose and went on. This occurred again. After the second time that she had arisen she suddenly turned, went to a spring which flowed along the road, and plunged her hands into the icy water up to her wrists; the icy water seemed to bring her to herself.

Her father and his friend heard her repeat mechanically after the second apparition, "This spring is reserved for me. Good night. Good-bye."

The next day the Abbe Jamin went to see the family and remarked to a priest friend that a convenient sign from heaven would be the conversion of Julien Beco. After conversing with the family, during which time Abbe Jamin made no mention of changing the life of Mr. Beco, Mr. Beco said at the moment of departure, "Father I wish to go to confession tomorrow—I want to receive Holy Communion—it will be my first Communion."

The third apparition took place on January 19—also at seven o'clock. Instructed by a priest, Mariette asked, "Who are you, Madam?" She was heard to murmur the reply, "I am the Virgin of the Poor." The child knelt and prayed at the same places as before, ending by going to the spring.

At the spring she exclaimed, "You said yesterday, 'This spring is reserved for me . . .' ?" After a pause she was heard to repeat, "For all nations," another pause, and "for the sick." Then after a silence, "Thank you, thank you; yes, I will pray for you." Mariette then rose and embraced her father who was standing nearby. Later she stated that she had said, "Thank you, thank you," because the Blessed Mother had said, "I come to relieve those who are sick."

"What Do You Want?"

Mariette was unwell the next day and her parents confined her to bed. Toward evening she wished to get up and finally overcame the parental opposition by her tears and pleas. Although it was bitterly cold, she went into the garden, knelt, and beheld the vision. She asked, "What do you want, Madam?"—"A small chapel," was the reply. After this the child collapsed and was carried into the house.

The next day she was questioned again by Abbe Jamin and

she added that the Blessed Mother had blessed her before leaving. Abbe Jamin tried to make her promise that she would stay indoors in the evening but she would not promise.

The Blessed Mother appeared again on the eleventh of February and again on the fifteenth. Instructed by Abbe Jamin, Mariette said naively, "The Chaplain has told me to ask you for a sign." The rather enigmatic reply was, "Believe in me—I will believe in you—pray much." Questioned and examined by the priest on this baffling phrase, "I will believe in you," she admitted that the Blessed Mother later added something else, a secret, which she could not tell even to her father or mother.

Mariette has never told that secret to anyone. Every attempt to inveigle her into discussing it simply makes her more obdurate.

The Final Apparition

There was another apparition on the twentieth of February and the final apparition occurred on the second of March. While saying the rosary as usual, she stopped, stretched out her arms, gazed intently for about four minutes, then said, "Yes." She arose, tried to rush forward, then fell to the ground into what appeared to be more than a swoon—almost an annihilation.

Later, amid tears, she related that the Blessed Mother had said, "I am the Mother of the Saviour, Mother of God,—pray much, *adieu.*"

Before leaving, the Blessed Mother imposed her hands on Mariette and blessed her. But Mariette was completely heartbroken; the Blessed Mother had said, *"Adieu"* instead of the usual *"Au Revoir"* and thus Mariette knew that the farewell was final. The Blessed Mother had gone. She was desolate.

Numerous miracles, spiritual and physical, followed in the wake of the devotion aroused by the apparitions. Crowds came: the devout and the sick came to pray; the curious came for the spectacle; the learned to dissect and deliberate. The people of Banneux maintained a restrained, deeply pious attitude towards the apparitions. Mariette Beco, now a fervent, practicing Catholic, remained simple and unaffected, but annoyed by the constant questioning and requests for prayers. The Beco family became fervent Catholics.

In compliance with the request of the Blessed Virgin, an association of the people of Banneux erected a small, simple chapel on the site of the apparitions. A picture of the Blessed Virgin as she appeared to Mariette, done by an artist from Liege, occupies a central place in the small chapel; although it was re-done five times by the artist, the representation of the Blessed Mother does not satisfy Mariette—but who can do justice to a vision?

The customary evidence of rewarded devotion to the Blessed Mother quickly blossomed: votive

plaques cover the walls of the chapel; crutches and appliances for the crippled are left along the walls; a nearby chateau is now a hospice for the sick; various religious institutions have been built.

Every afternoon at half past four, despite war and weather, the full rosary is recited, together with prayers approved by the Bishop and suitable for the Shrine. After nine years of investigation the Bishop of Liege, Most Reverend Louis Joseph Kerkhofs, declared, concerning the apparitions, "The least that can be said is that one may without hindrance and without the fear of being imprudent believe in their reality." The apparitions have certainly fulfilled their purpose of giving glory to God through devotion to "The Virgin of the Poor," and as ever, the gracious Virgin-Mother of God has abundantly rewarded the pious.

The Image of Christ — In Words and Painting

A priest-friend of mine has a double hobby: he promotes the distribution of artist W. E. Sallman's painting of the Head of Christ and of low-priced editions of the New Testament.

The painting of the Head of Christ serves to give a person a concrete image of Christ, something for the imagination to hang onto. Since this particular painting or picture by Sallman is universally liked, my priest-friend determined to use it. Students in his classes receive cheap prints of it in small size; his friends and relatives are recipients of the picture as a gift. He encourages others to promote the distribution of the picture. It is his conviction that personal love for Christ is increased by having before one's eyes a pictorial image of Christ. It is hard to love a person who remains shadowy, vague, indistinct in shape and outline.

The low-priced editions of the New Testament furnish a person with the word-picture of Christ to complement the painting or print. My priest-friend believes that the Good News should be made available at low prices in very readable print. He considers Father Stedman's **Daily Readings** the best thing so far. His distribution of the Head of Christ and the New Testament is financed by income from his own writings.—**Harold McAuliffe, S. J.**

I believe that the guaranteed annual wage for the working man is just; it is socially necessary; it is economically feasible; it is a democratic imperative.—**Most Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago.**

Thoughts by a Chaplain on—

The Hymn at Low Mass

"Like a strong and raging fi-yur in a na-row furn espent . . ."

Aloysius E. Bernhard

PERHAPS more could be done to make some kind of a success of congregational singing if the hymn were to be installed properly and decently as a definite and integral part of the liturgy. Probably the skilled liturgist could argue that it is not a question of installing, at all: it may very well be a matter of restoring.

Certainly the hymn has suffered in dignity somewhere along the line in the development of the "practical liturgy." If ever it had a place, it has completely lost that place. As we know it now, the hymn is without rights and without prestige. Sometimes it is honored with a sort of psychological usefulness: as when it is used to keep children from going berserk during Mass, or to keep adults from being bored beyond hope of endurance. Then again, it may be used as a sort of anodyne, or antidote, to be used while the collection is being taken up. It begins to come into its own during the Holy Hour, when the time must be used up somehow. The hymn for its own sake, however, seems to be quite unknown among us. Fancy a hymn before the eight o'clock Mass on a Sunday morning—or try to imagine the reaction to the suggestion that the congregation sing a hymn after the Mass. In other words, if the people have to be in church, and there appears no other way of passing the time, the hymn is given a sort of pragmatic nod. Aesthetically and liturgically, however, it is given the treatment of a poor relation—useful upon occasion, but not really regarded as one of the family.

Hymns Help

The problem was brought directly to the attention of a chaplain not so long ago. This priest was laboring among the men at a station which boasted two chaplains, a Catholic priest and a Protestant minister. It so happened that the priest was by way of being a musician, and some part of the success of his efforts among the men was due to the introduction his musical ability offered to the crowd. But, strange as it may seem, the priest had no music at his Mass on Sundays, and the minister always had quite a program. The reason was obvious: once the priest had begun Mass, all else was incidental. With all the epikeia in use in the armed forces, he still didn't think it quite the thing to leave the Mass in order to lead in the singing of a hymn. His confrere had no such difficulty. The hymns were a definite part of the service:

and the officiating clergyman had nothing to do but lead the singing. Blessed beyond words is the chaplain who has a lad among his charges who is able and willing to lead a choir: there are not many such.

Every chaplain will remember with wonderment his first non-denominational service. He recalls how strange it seemed to announce a hymn, and then just stand there and sing it with his congregation. It's just not the way he's used to doing things: and it seems very strange. Yet, the logic is all on the side of the definitely placed hymn, with its own function and prestige.

Just Singing Hymns

The point need not be labored entirely from a theoretical standpoint, either. Witness, for example, the Novena services in honor of Our Lady of the Miraculous Medal. It was actually confusing to many of those in attendance—this idea of singing hymns. Not so much the idea of singing hymns, as the idea of just singing hymns—and having nothing else going on at the same time. It took a little while for the idea to catch on. The effect was very much the same as that of his first meditations on the seminarian. It seemed rather queer to the neophyte just to sit back for a while, with absolutely nothing else going on in the chapel . . . so vastly different from the "practical liturgy" in which he may have taken part at home: when, as an altar boy he began, just before the Pater Noster, to light the candles for benediction, and had whisked the Missal from the altar before the last blessing, and the center card before the last Gospel had begun.

The idea of just singing hymns impressed many of the laity in the same manner as their first attendance at a Pontifical Mass. After all, the vesting could be done in the sacristy, and before Mass—and then things could get started on time. But, somehow, the official rules of the Church seem to frown on simultaneous acts in the liturgy.

It might be a point of discussion whether the nervousness of the laity in church is due to the speed of modern life, of whether they haven't caught the idea from the "practical liturgy" that things ecclesiastical are to be done in the quickest possible manner. Certainly there's mighty little to rest and soothe the soul in the average parish church on Sundays—or weekdays, for that matter. May the holy old man live long in memory who, when the Bishop was presiding at a funeral and was to give the absolution, sent out the vestments for His Excellency at the Post-communion, because "'twas a long way to the cemetery, and we're way late now."

A Liturgical Stepchild

It is to be hoped that the present liturgical movement takes some notice of the plight

of the poor hymn. Unless it have a friend in that court, the hymn is apt to be outlawed forever. Generally speaking, the hymn offends in many ways—chief among which are timing and theme. A Low Mass is about to begin, let us say, and one of the minor choirs of the church is lackadaisically poised to sing a hymn. The prelude finished, the singers begin as the priest bends over to say the Confiteor. Surely it requires a nice sense of the fitness of things to choose the right hymn for that particular moment, presuming that the most careful search would uncover such a hymn, which in itself is exceedingly doubtful. One might question the propriety of such a choice as "On This Day, O Beautiful Mother," or "Holy Patron, Thee Saluting." The main point of the matter is that it is not the proper time for any hymn. Nothing in the Mass calls for a hymn: therefore, the hymn is bound to sound apologetic. If congregational singing is accomplished at all, it too will be apologetic.

The Church has appointed the proper music for that time: it is the Introit in Plainsong, accomplishing its miracle in ways which even the most accomplished student of the Chant scarcely understands—striking the note of the Feast or the Day, surely and definitely, whether the day be one of exultation or penance or grief, and in its marvelous understanding of the modes which came into being when men's minds were clearer and their hearts stronger, striking the chord in the hearts which the inspired words strike in the mind. The sacred melody moves along, and the themes of the Mass find their expression in it: the acknowledgment and confession of the utter unworthiness of those who are about to offer the sacrifice—the tonic note of the thought the Church will place before her children for prayer today, leading into the penitent and confident "Lord, Have Mercy," "Have Mercy, O Christ."

Before Mass Begins

Shall we have no music or singing at Low Mass, then? Surely, we shall! Let's imagine that the eight o'clock Mass is about to begin. The boy rings the sacristy bell and the priest proceeds to the altar. While he is approaching the altar, setting the chalice, spreading the corporal, and opening the book, the congregation sings a hymn. It will be a hymn of the best kind: two stanzas of four lines each, no word of more than two syllables. Simplicity is the feature of all good hymnody. The hymn will have its own proper place, and its own proper time. It will not be attached, in a silly sort of way, to any part of the Mass: the reader of the Missal will be able to sing the hymn and afterwards bless himself with the priest as Mass begins. The subject matter will be limited.

We are in real hymnody now. I had almost said that we are in the scientific phase of inquiry, but that sounded a bit frightening. It's not a question merely of singing a hymn. We must have a hymn proper to the occasion—namely, the beginning of Mass. There will be no place for the indelibly recorded raptures of individuals: it must be at once as personal and impersonal as the words of the Mass itself. Generations yet unborn must not be condemned to "weeping for mirth," nor wishing that "could such transports last." Nor must the children continue to wonder what in the world a "narrow furn espent" may be. We can be as original as the Church: and the Church does not hesitate to be as original as the Old Testament. Could we not have a setting of The Great Hallel? Scholars think that Christ Himself repeated it before the Last Supper: "What shall I render unto the Lord for all that He hath rendered unto me? I shall take the chalice of salvation, and I shall call upon the name of the Lord."

Perhaps it would be best not to be too original at the start. Suppose we begin with a hymn which suffers more than all the rest from poor timing. It is usually begun immediately after the Consecration, and gets the devout reader of the Missal all mixed up as he tries to follow in an orderly fashion. But by a few minutes delay the entire matter is nicely adjusted. Let the Church's official Communion prayers be said, and then let the people pray, in song, the very words of the Mass "O Lord, I Am Not Worthy"—with a new and nobler melody, if you like. The hymn then has its own place and dignity, and it is integrated with the Mass perfectly. And it would be a dull fellow, surely, who would sing the Great Hallel as the priest approached the altar, and "O Lord, I Am Not Worthy," at the proper time, and yet not realize that there is something definitely missing in a Mass heard without receiving Holy Communion.

If I am causing consternation to the lords of the "practical liturgy," may I hasten to add from actual experience that the hymn at the beginning would take one minute to sing, and the hymn at the Communion time would be finished long before a decently dignified Absolution and Blessing could be given the Communicants. The only trouble is, that soon the people might insist on receiving Holy Communion at the proper time—as distinguished from before Mass, after Mass, immediately after the Consecration, etc.

And, at the end of Mass, one obvious hymn is in order, "Holy God, We Praise Thy Name." Or why not the *Te Deum?* That will pose a problem—getting the people to stay to sing it. But, at least, we'd have them for the last Gospel and the prayers after Mass.

A Candid Report from Our Chaplains

A digest of 700 replies to a questionnaire

Rt. Rev. Joseph F. Stedman

(Continued from April issue)

MANY Chaplains plead that the Mass schedule on Sundays be lengthened, so that the celebrant will have more time to offer Mass slowly. One Chaplain mentions how Calvary's Mass took 3 hours, and how our Masses, with announcements and sermons, might well take at least half that time. Another Chaplain wrote at length concerning the need of getting over the idea to the people that the Mass is *their* Sacrifice and not the priest's alone; that it must be co-offered, not merely attended. In his letter he deeply regrets the inadequacy of such traditional phrases as "hear Mass," instead of co-offer; not "how *often* did you miss Mass," but "how *much* did you miss Mass"; not merely "receive Christ," but "give yourself" that He may receive; present religion as a philosophy of life rather than a catechetical summary of facts; teach our teachers to emphasize the words, "creed, code, cult, instead of the word catechism." Other quotations might be cited, but all may be summed up in stressing the dire need of patient, intelligent, constantly repeated teaching on the priesthood of the people, their baptismal right and duty to co-offer the Mass—repeated teaching also on the office of the ordained priest to be a leader in this public corporate worship amongst young and old.

In The Vernacular

I hesitated, and still do hesitate, to ask any question concerning a place for the vernacular in the Liturgy. However, the Holy See itself, since this century opened, has authorized much of it. For instance, the Catholic press recently carried an announcement that the Holy See had addressed to Cardinal Bertram of Breslau, as dean of the German hierarchy, an "Instruction for the Participation of the Faithful in the Holy Sacrifice in the German language" (sanctioning Mass hymns in the vernacular, even during High Mass).

Hence we asked the Chaplains if they believed that "the public recitation of certain permissible parts of the Mass in the vernacular by their troops, would result in a more fruitful participation at Low Mass."

I was not asking about a Mass in Dialog between the priest and the people, but only about public recitation of certain prayers from the Ordinary, especially now that all the Missal and Pray-

er-book Publishers have agreed to accept the Uniform Text of the Ordinary translated by Father Godfrey Diekmann, O.S.B., Editor of *Orate Fratres;* Father Paul Bussard, Editor of *The Catholic Digest;* and Father Gerald Ellard, S.J., author of so many liturgical essays and books. I realize that a question like this, if not handled reverently, is filled with dynamite . . . packed with it, in fact. It lent itself readily to a straight "Yes" or "No" answer from the Chaplains.

Hence the following figures are indeed significant: 77% answered "yes"; only 12% answered "no"; while 11% were undecided. Are we rash or premature in stating that this vast majority see the handwriting on the wall better than many of us on the home front? As one Chaplain wrote: "Scholastic Philosophy tells us that knowledge will be more solid and permanent according as it is received through more sense. Let our people speak aloud the teachings of Christ and His Church in Holy Mass." Let us again recall, this priest is speaking, not about Dialog Mass, but about public recitation, similar to the public singing in the vernacular authorized by the Holy See for the German Catholics.

Another Chaplain writes, "The more this idea can be expanded and approved, the more intelligent and fruitful will be the participation of Catholics in their worship of God, and the more attractive will it be to non-Catholics."

A Chaplain at a German P.O.W. Camp adds this: "Judging from my experience with German prisoners, it would be an apostolic help. Our Low Mass is dead compared to theirs." A Chaplain at an advanced area writes, "With the approval of the Congregation of Rites, I would welcome it a thousand times. What a religious revolution would burst forth from such public recitation! Why not cast off our dead shrouds and bring the Mass to life by publicly reciting parts of it in English," and he signs this paragraph, "and I'm Irish!" Countless other quotations could be cited but, really, the Chaplains' testimony is overwhelming, a testimony which, as one said, "is my prayer for the future."

Afternoon and Evening Mass

In another question, I asked the Chaplains kindly to report, even briefly, under what "unusual conditions" they offered up Holy Mass; also, if they thought any of these "unusual conditions" might be reflected in the post-war period.

Several of them wrote glowingly of the possibilities of Afternoon and Evening Mass and prayed that this privilege, granted by the Holy See to the armed forces, might also be extended to civilian life, especially in view of the Church's ideals of daily Mass; workers, however early they started, found it impossible

in the morning, but did have leisure time in the late afternoon, on returning from work.

One priest naively expressed the hope that the Mass, which in bygone ages was commonly called the Last Supper, might not be restricted exclusively to our breakfast period, but would also be offered around our own supper time, if for nothing else than to expiate and counteract the Antichrist influences flooding our creature-worship altars on stage and screen, and actually invading the home altars via the radio. Here are the words of another Chaplain: "Let us devoutly hope that evening Mass will be extended to the people. I would far sooner have a Mass after working hours on weekdays for promoting Christian life, than a noon Mass on Sunday that only too often encourages the evils of night-life."

The New Testament in War-time

And now for a few questions concerning a book from which so much of the Liturgy is drawn, the New Testament. What about its distribution and use amongst the armed forces? It will interest you to hear what I learned when conferring with high government officials concerning the official adoption of "My Daily Reading from the New Testament" after Congress had appropriated the necessary funds.

Over 2,000,000 copies have been officially provided for the Army on the basis that it was an effective builder of morale for draftees; but not one copy was allocated to the Navy, since its personnel are volunteers and, as such—believe it or not—were presumed to be able to get along without it. Hence, the N.C.C.S., also the Military Ordinariate, under Archbishop Spellman and Bishop O'Hara, working through the Chaplains' Aid Association and the Cathedral Canteen, very zealously and pastorally provided some 250,000 copies for this neglected branch of the service. The Confraternity of the Precious Blood distributed 50,000 copies of "My Daily Reading from the Four Gospels" to Coast Guards and Merchant Marines.

In order that this New Testament for our Navy men might be used not only as a daily reading, but also as a daily and Sunday Mass-praying book—and then, too, to give it a liturgical touch—a special Mass Supplement was added (together with daily prayers revolving around the seven Sacraments in daily life). All the New Testament is contained in this pocket-size volume, except for a few excerpts referring to Old Testament rites and discussions, and some difficult passages of the Apocalypse.

The Church Urges It

The question we asked our Chaplains was "What percentage of your men received 'My Daily Reading from the New Testament'?"

The net result of the replies can hardly be called satisfactory. Fully half of the Chaplains re-

plying to the Survey, made no answer to this question; others admitted they were only guessing. Many Chaplains state that they have never been able to obtain copies; others that they could use many more than are available; and so many claim that there is not too much response from the men because there is no obligation attaching. Especially is this true of the G.I. Issue without the Mass and Prayer Section. Holy Mother Church has done everything possible, this side of obligation, to induce us to read the Holy Bible. What a tragedy, then, that we Catholics are not interested in Scripture-reading!

Some are even surprised and puzzled at our desire to gather statistics on it. After reading the magnificent replies of our Chaplains concerning the poor reaction of our men, I was really left with a feeling of almost complete frustration. Some one has said that "30% of our American people are innocent of all cerebration."

The Chaplains, knowing full well that the Church wants, blesses and indulgences its reading; knowing full well that a knowledge and understanding of the Christ-mind would be deepened by Scripture-reading, feel that the problem is more than they can deal with, that the impetus must come from the home parish and the parish school; that they are doing all that can be done, getting their men to Mass, Confession and Communion.

One priest sadly remarks: "If God puts up with so much ignorance, I suppose we must too." Another one writes, "Civilians overestimate our ability. We hang on to the essentials, and thank God for that much." Another Chaplain asks a very pointed question: "How are we to accomplish in the Army what our schools neglected at home?" and then he asks a question of me: "How many Catholics do you know who read the New Testament daily, if at all?"

New Testament Being Crowded Out?

In its 36-page effective pamphlet on war aims, the government gathers troops at training centers for compulsory discussion each week, based on Cromwell's famous dictum, "I had rather have a soldier that knows what he fights for, and loves what he knows." Our Chaplains, of course, have been trying to apply the same principle towards the future peace, by getting their men to read daily of Christ's Person, Character and Message in the New Testament—but, as one Chaplain relates, "It is hard to make this ideal work in our growing frenzied hatred of the enemy." Another remarks, "You would be astounded at the great number of ignorant men in the service." Another Chaplain claims that amongst the intelligent men, amongst the officers also, never once has he heard

war aims discussed from the viewpoint of the New Testament. Then he adds. "Their opinions are formed almost entirely by *Life* and *Time*."

One Chaplain shakes his head as he writes: "Excluding our good Catholic soldiers (and there are many), our troops know Christ only as a name to curse with; as someone from the long-distant past who has no effect on modern life and has become outmoded." And again another Chaplain: "Most of the men have neither ideas nor ideals of either war or peace. Our voluntary discussion groups are very poorly attended. They are not thinking very deeply, except to lament and cry that war aims are bungled, and that they have only a terrific disgust for those who turn Uncle Sam into Uncle Sham. G.I. Joe fears becoming a G.I. Jim. He is tired of everything G.I., except—'G.I. wish I were home!'"

What Hope for Future N. T. Reading?

As for the question whether the Chaplains found many of the soldiers quoting the words of Christ or enthusing over His Kingly Leadership, there is evident a strong body of opinion that this Purgatory of War will call upon them to be better men, to be more ready to take their part in building the Kingdom of God on earth, but only if saintly leadership is provided by the one agency capable of producing it . . . the Catholic Church. Sometimes the problems of war with its cruel injustices, the imminence of suffering and death, make them shudder until our Chaplains bring the saving solution of our Holy Faith, and then they realize what Chesterton said, that "Christianity has not failed; it has not been tried."

One Chaplain remarks, "I do not find them quoting Christ, but I do find a deep-seated loyalty to Christ, an overwhelming sense of gratitude, love and appreciation of Him Who died to save them." Of those who have been initiated in the reading of the New Testament, our tabulation of hazy, incomplete, uncertain statistics reveals that our Chaplains believe that some 46% will continue in this informing and inspiring practice. This is a high, reassuring percentage—"a consummation devoutly to be wished." This revival of interest in the New Testament is due partly, no doubt, to the discovering of its relevance to the inner causes of our exterior chaos; to the growing realization of how deeply the New Testament cuts into our secular life and problems. Apart from its devotional aspect, we see texts quoted even in editorials of the most irreligious press.

We Catholics should be the first to see in the New Testament a text-book, as Pius VI said as far back as 1778, because "it is the most abundant source from which to draw purity

of morals and doctrines." Much mystery is in it, especially in the Epistle to the Hebrews and in the Apocalypse. But it is wise to approach it in the spirit of the old man who remarked, "I read the Bible as I eat fish; when I come across a bone, I lay it on one side. I don't choke myself with bones of mystery, when there is so much meat in the rest of it on which to feed my soul for eternity."

On What Will "Peace" Be Based?

My next to the last question addressed to the Chaplains was this: "Is reading of the Missal and of the New Testament, with their story of God's unifying love, widespread enough to hope that our Holy Father's wishes may be acted upon: that hate may abate; that there will be a peace founded on the unity of God's love for all mankind?"

First of all, the Chaplains report that our men are bitter in their comments on the motives of the "powers that be" in the world; on the men upon whom the making of the peace will devolve; on the vast weight of hatred, ignorance, greed; on the vast lack of love for God and man among the peoples of the world. The Chaplains very decidedly do not believe that the reading of the New Testament at home on weekdays, or that praying from the Missal at Holy Mass on Sundays, is widespread enough yet to make much difference in the formulation of peace or the re-forming of the post-war world.

Need of a Final and Authoritative Survey

This reading of 700 replies from our Chaplains has been a tremendous task, and yet an invigorating one. We are indeed grateful, beyond words, when we realize how overburdened each Chaplain is, yet time out was taken for a reply to our Survey Questionnaire. The final and authoritative survey must await the war's end and will, no doubt, be conducted by our spiritual leaders. As for our humble amateurish attempts, all I can say is this, when it all boiled down, it reminds us of the old spinach legend—it may be unpalatable, but it's nutritious (or is it?). Our paper pretends to no scientific finality. Some of it has been gloomy; however, we have heard from only ¼ of our Chaplains. Sometimes, however, even scholars depend on personal reactions common to all of us—like the story of the very learned astronomer peering through the giant telescope at Mt. Wilson Observatory. Suddenly, as his eyes were still glued on the heavens, he shouted out, "It's going to rain." One of the guides, with a large group of sightseers, asked him how he could see through the lens that it was going to rain. Whereupon the scientist retorted, "My corns hurt." Our Chaplains, too, away from professors' chairs and parish retreats, foresee that a storm has

been making serious wounds by way of leakage, that ever so many are being rained out; that it hurts now and will hurt eternally.

Metallurgical or Liturgical?

It is not within my province, nor the scope of this article, to list, much less to comment on, all the replies. This we can say —it is quite evident that our Chaplains believe that liturgical worship of God in the Army and Navy set-up has made marked advances over our home front; that our Sunday announcements must not only be metallurgical but liturgical above all else; that there is a crying need for liturgical instruction, both of adults and children, on the Mass and the use of the Missal; that more emphasis, Sunday by Sunday, must be put on the priesthood of the baptized laity, to co-offer with the ordained priest; and that from this articulate worship on Sunday, either by the Dialog Mass, the Sung Mass, or Public Recitation of Mass prayers from the newly adopted Uniform Text of the Ordinary of the Mass, will come an articulate lay leadership in true Catholic Action, to preserve and promote the Way, the Truth and the Life of Jesus Christ. We conclude with the prayerful solution proposed by a Chaplain: "Our most effective hope against all future participation in unholy war, is by more effective participation in the Holy Liturgy."

When A Star Falls

How can the Church be holy, if all its pontiffs and priests are not? When some beautiful Autumn evening we gaze at the sky vault strewn with myriads of stars, suddenly one of them breaks away from the rest, "shoots" and falls. A star is dead; yet the heavens have lost nothing of their beauty. The firmament is the Church; its beauty is its sanctity; its stars are its pontiffs; those that fall are its failures; but their fall leaves the Church as divinely beautiful as ever: her sanctity is intact.

For The Priest

Frequently urge your people not only to receive, but to read the Catholic press in these troublous days.

It is only in the Catholic press that our social and moral problems are met with right thinking. Most secular editors have not the religious background which is needed to appraise properly any moral or social theory or movement.

If your people would be kept in touch with what the manifold enemies of Christianity in general, and the Catholic Church in particular, are doing, under a United Front, **Our Sunday Visitor** is almost indispensable.

"He Didn't Stay Long, But . . . "

Edgar Holden,
O.F.M. Conv., Neo-sacerdos

Father, this will help you recapture the spirit of those golden days.

"WE'LL have to pretend that we're used to wearing these Roman collars," whispered Mac, as we hustled through the morning crowd on our way to the railroad station. The long dreamed-of "Good morning, Fathers" brought a tinge of pink to our cheeks. It seemed as though we were accepting a title not justly ours. You see, we were still one day away from our coveted goal—the priesthood. Our class of thirteen, owing to an accelerated course, was to be ordained the following morning. Our spirits ran high as we boarded the train, even though most of us were a bit on the sleepy side. As a group, we hadn't slept well at all the two preceding nights—o r d i n a t i o n nerves, we called it. And it was amusing how meek and quiet we became on the train. Just one week previous, our exterior zest and enthusiasm knew no limits; now we were lamblike. Practically all of us were a bit frightened about the morrow but no one cared to be the first to divulge his secret.

The ten hour trip seemed like days. Fortunately, I chanced to meet a Sea-Bee who had recently returned to the U. S.; he had been with my brother in France; we talked about 'over there' for an hour or so. And, at last, evening found us at our destination. A priest from the chancery office had arranged to have a hot meal awaiting us at the hotel. Incidentally, I have to tell you about my Mom.

Mother-love is unique. My little Mom traveled about 420 miles to be on hand for the ordination. Since we were not allowed to meet our folks until after the ceremony the next morning, I hadn't given a thought to the possibility of my seeing Mother. But, there again, you have to know mothers! Her plan of attack was like this—Mother not only "accidentally" found out the name of the hotel where we were to dine that evening but she happened to be in the dining room (just purely by chance, you understand!) when we made our entrance. And would you believe it, she fortuitously selected a little table next to the one reserved for us. Mother couldn't get over how "fate" had provided this little pre-ordination meeting; she intimated that she couldn't have done better herself.

The thirteen of us spent the eve of ordination at a monastery several miles distant from the Cathedral. Having been shown our rooms, we gathered for a good-night snack, made a visit to the chapel and then energetic-

ally prepared ourselves for a stunning sleepless night. We greeted the first sign of dawn with open arms and, before long, we were being whisked to the Cathedral. We vested, received our final instructions and then took our places in the long procession. From that moment on, everything seemed to be part of an unbelievable dream.

The ceremony took a little over two hours. Then—the most touching moment of giving Mother my first priestly blessing; it was a struggle to pronounce even the words of benediction—and looking back, our few tears seemed justified. Then, following a hasty round of greetings, blessings and good-byes to our classmates (some of whom we might never see again), we branched out in all directions for our individual hometowns.

Washington's Union Station was buzzing with travelers as Mother and I pulled into the Capital that evening. No sooner had we set foot in the station than my three sisters pounced on me from nowhere and began playing "See who can kiss brother the most," a little game they made up on the spur of the moment! And in front of so many people, too! I felt like shouting, "These girls are my sisters," but I decided against it.

At home that night, everybody was too excited to say anything very sensible—I distinctly remember one of my sisters telling me in utter seriousness how happy she was "to be the Priest of a sister." Yet, we all managed to settle down long enough to check last-minute details for the first solemn High Mass. We called it an evening by expressing the hope that fine weather would grace the occasion.

My First Mass

Our prayer was answered—the day dawned bright and crisp. Though the Mass wasn't until noon, all of us were up and about before eight. We were soon on our way to the church and the Mass got under way at twelve sharp. Words are truly incapable of expressing just how much that first Mass meant. A saintly old priest later told us the Lord makes the first Mass so grand in order to repay the new priest's mother for all her prayers and sacrifices which make such an event possible. Such an explanation could certainly be true in the present case. But whatever God's real purpose might have been, His grace was plainly in evidence.

The individual blessings after Mass were a joy never to be forgotten:—besides my family, there were present Priests, Brothers and Sisters, relatives whom I hadn't seen in years, close friends and strangers, young and old, rich and poor, and last but not least, my loveable old Grandmother of eighty-four years. And, you know, Gram was always so certain that the Lord would let her live to

the day of this Mass. Such faith always makes me feel sorry for atheists.

The reception was held in the church hall later in the afternoon. To label it an unique experience would be putting it mildly. My greatest asset would have been the ability to recognize faces quickly and recall names. My amnesia is much better now, thank you. No doubt it was merely a temporary lapse of memory but my batting average (for remembering names) was definitely in the lower figures. Despite that, everybody had a grand time renewing acquaintances, reviving long-forgotten memories, making plans for future get-togethers and, in a word, by simply taking part in a good old fashioned friendly chat. So show me the person who insists that happiness in this day and age is only to be found in the mile-a-minute pace of theatres, night-clubs and the like. The family was literally dead-tired after the reception; nevertheless, every second of the day had been so pleasant that we would have started all over again the morrow had there been occasion.

The "Honeymoon"

The following days were delightfully fatiguing. They were spent in visiting the sick, dropping in on non-Catholics who were a little too shy to attend the reception, or entertaining relatives and friends at home. A word about the sick—their faith in the power of a priest's blessing was the greatest lesson in humility devisable. It made you feel very keenly how weak are the human instruments with which God chooses to work. And their appreciation upon realizing that someone remembered them was enough to move even the hardest of men. Isn't it strange how we can live in the midst of such stirring examples of Catholicism without learning a permanent lesson ourselves? Human nature, I suppose.

The days sped by and before we could realize it, the vacation was nearly over. It wasn't easy to say goodbye which, of course, was only natural. My little itinerary called for a number of stops. One of these was with the Benedictine Sisters of Elizabeth, N.J., my teachers in the early grades of school. We had a lot of fun discussing how good I wasn't during those years! The next day was spent at the Conventual Franciscan prep-Seminary at Staten Island, N. Y. It was a treat to go back after an absence of six years. Many of my former professors were still there but the student body held few familiar faces. And I felt terribly self-conscious when the boys would call me "Father"; I believe they sensed my predicament and decided to have a little fun because they prefixed and ended every sentence with "Father." Seminarians are the greatest natural psychologists in the world.

My other stop-overs were

equally enjoyable. On one such visit, it was my privilege to say Mass for the congregation and administer individual blessings after the Mass. It seems that in giving the blessings, I would transmit an electric shock to about each fifteenth or twentieth person. A thick rug just inside the communion rail was the cause of this. However, toward the end of the line appeared a small boy of about twelve and sure enough, just as I touched his head, he jumped and his eyes became saucerlike. He was waiting for me outside and with a big smile said, "You know Father, you're not kiddin' when you bless a person. When you put your hands on my head, I felt the Holy Ghost right down to the bottom of my feet—just like an electric shock; the Holy Ghost didn't stay long but He sure let me know He was there!"

Strangely enough, that little fellow summed up my sentiments quite well. The ordination and first Mass with all their accompanying graces and memorable experiences have come and gone. Without doubt, the Holy Ghost worked overtime during those fleeting days and we could scarcely expect Him to sustain us at such a pitch indefinitely. No, "He didn't stay long" but I believe I garnered a little lesson as He was passing through —a lesson which the priest recites every day at Mass, "What return shall I make the Lord for all He has given to Me?" Those words now have an altogether new meaning.

But It Isn't Over

Ite, Missa est! Go, the Mass is over! But it isn't. And it is lucky that the words are kept in their place, so that we may know where the additions came in. The words were true until the twelfth century, when people could go when they were told to go. But whilst the celebrant left, a priest used to come and recite the opening of St. John's Gospel over the sick. One may suppose that with the advance of medical science, the sick failed to come, the Gospel was kept going and added to the Mass. Bishops leave the altar after the Ite, missa est, and recite the last Gospel on their way out, just to show that they remember the good days.—**Msgr. Jackman.**

And They Did!

"I can't marry him, mother," said the sad girl; "he's an atheist and doesn't believe there is a hell."

"Marry him, my dear," said the mother, "and between us we will convince him that he is wrong."

The Famous Fromm Case

Rev. Kenneth R. O'Brien
Daniel E. O'Brien, LL.M.

Give me land,
lots of land

IN 1798 the secular court of Westmoreland County, in the State of Pennsylvania, decided a case entitled, Lessee of Executors of Theodorus Browers versus Franciscus Fromm. (Addison's (Pa.) Reports 362.)

Theodorus Browers had been ordained a priest in Germany. He later left his native land for foreign mission service. After some time in a Danish West India island he went on to Pennsylvania, arrived in that State some time before 1789, and took charge of a mission in Westmoreland County, with a center near Greensburgh. At that period there was no bishop in the United States. It was not until November 6, 1789, that Pope Pius VI appointed Father John Carroll to be bishop of Baltimore, with jurisdiction over the whole of the United States, suffragan to no Metropolitan, and subject only to the Holy See. Father Carroll was consecrated bishop at Ludworth Castle, England, on August 15, 1790, by Rt. Rev. Charles Walmesley, Senior Vicar Apostolic of England, and returned to Baltimore on December 7, 1790.

Father Browers was the owner of two tracts of land near Greensburgh, income property. Missions in the United States were not at that time self-supporting. As late as 1780 the then Father Carroll wrote:

"Catholics contributed nothing to the support of religion in its ministers; the whole maintenance fell on the priests themselves . . . the produce of their lands was sufficient to answer their demands." (III The Catholic Encyclopedia, 382.)

It was not until Bishop Carroll's first pastoral letter, issued on March 28, 1792, that a real appeal was made to the laity to support their priests by means of offertory collections. These offertory collections have now developed in the United States as the principal source of support of diocesan priests. Father Browers' mission near Greensburgh was supported by no offertory contributions from his congregation. The priest in charge derived his support from the income from the land.

Father Browers' Will

Without this income the mission could not carry on. So Father Browers, planning for the permanent continuation of the mission, made his will as follows:

"Item. I give, and bequeath all my real estate, viz.: my place on which I now live, called, 'Sportsman's Hall,' and one other tract of land on Loyalhanna creek, called O'Neal's Victory,' with their appurtenances, to a

Roman Catholic priest, that shall succeed me in this said place, to be entailed to him and to his successors, in trust, and so left by him who shall succeed me, to his successors, and so in trust, for the use herein mentioned, in succession, forever; and that the said priest, for the time being, shall strictly and faithfully say four masses each and every year, forever, viz.: one for the soul of the Rev. Theodorus Browers, on the day of his death, in each and every year, forever, and three others the following days in each year as aforesaid, at the request of the Rev. Theodorus Browers; and further, it is my will, that the priest, for the time being, shall transmit the land so left him in trust as aforesaid, to his successor, clear of all encumbrances as aforesaid; and I nominate, constitute and appoint Christian Reffner, and Henry Coons, executors of this my last will and testament, this twenty-fourth day of October, in the year of our Lord, one thousand seven hundred and ninety."

Shortly after making his will, Father Browers died. The will was duly probated and the executors named therein appointed by the Court.

Father Fromm Moves In

Previously, in 1773, Franciscus Fromm had been ordained as a priest in Germany and had served as such in various places in his native country. In February, 1789, intending to do foreign mission work in America, he obtained from the vicar of the archbishop of Mentz, Germany, a commendatory certificate of mission to the United States, as to a country in which there was no bishop. After he landed in this country, learning that Father John Carroll had been made the first bishop in the United States, he applied to him for a missionary assignment and was sent to serve in the counties of York and Lancaster, in Pennsylvania. While engaged in his own mission, he was informed of the death of Father Browers and of the resultant vacancy in that neighboring mission and also of the terms of Father Browers' will. Without permission from Bishop Carroll, Father Fromm left his own mission and proceeded to Greensburgh. He took possession of the two parcels of land left by Father Browers, as well as the income therefrom. He began to function as the priest of the congregation and proceeded to say the Masses annually as requested in the will of Father Browers. He wrote to Rome, proposing that a bishopric be established in Pennsylvania, with the two parcels of land as the demesne, and that he himself be appointed as bishop. (Guilday, *Carroll*, II, 728, n. 14). His petition was not granted by the Holy See.

In the meantime, he had refused to obey the orders of Bishop Carroll to return to the mission to which he had been assigned. Later Bishop Carroll

suspended him for leaving York and Lancaster counties, his own mission, and for assuming charge of the one near Greensburgh, without authority.

To offset this, Father Fromm sought and obtained from the vicar-general of the archdiocese of Mentz, under seal of his archiepiscopal see, dated May 8, 1798, a certificate stating that Father Fromm was a priest capable of succeeding to the estate of Father Browers; that priests may obtain, by canon law, missions from any bishop to administer the sacraments and enjoy all rights of priests in those places where there is no bishop; that a priest may validly celebrate Mass even though such celebration may have been interdicted by his bishop, and though, by the celebration, the priest act illegally.

The Executors Resist

The executors under Father Browers' will made a lease of the two parcels of land. The lessee thereunder brought proceedings to oust Father Fromm from the land. In the trial of his case, the attorney for Father Fromm contended:

"The land was vacant. It was acquirable by the first occupant qualified for saying the four Masses as requested by Father Browers. Father Fromm was so qualified and was legally in possession."

Judge Alexander Addison, President of the Court of Common Pleas of the Fifth Circuit of the State of Pennsylvania, rendered the decision that Father Fromm be ejected from the land, giving as his reasons that Father Fromm was not rightfully in possession of the land, for only a priest duly authorized by the bishop could lawfully take possession of the land, and Father Fromm did not have that authorization from his bishop. In his opinion the judge said:

"The Bishop of Baltimore has, and before and at the time of Fromm's taking possession of this estate, had the sole episcopal authority over the Catholic Church of the United States. Every Catholic congregation within the United States is subject to his inspection; and, without authority from him, no Catholic priest can exercise any pastoral functions over this congregation, no priest can be entitled, under the will of Browers, to claim the enjoyment of this estate. Fromm had no such appointment or permission, and is, therefore, incompetent to discharge the duties, or enjoy the benefits, which are the objects of the will of Browers." (I Addison 362, at 371).

After this decision, the income from the land went to the support of a priest duly assigned by the bishop to care for the congregation.

Trustee Trouble

Later, uncertainty as to the validity of the title caused the congregation to petition the legislature of the State of Penn-

sylvania to pass an act vesting title in several trustees of the congregation. By Act of March 7, 1821, the legislature did this. These trustees then leased the land to one George Aaron. At this time the Rev. Terence McGirr was the priest duly appointed by his Bishop, in charge of the congregation. A dispute arose as to which of the two had the legal authority to administer the receipts and disbursements of the land, the priest in charge of the congregation, or the trustees for the congregation. A test case [I Pennrose & Watts (Pennsylvania Supreme Court Reports) 49 (1829)], was brought in the secular courts of Pennsylvania to determine the question. The case was tried by both parties on the theory that Father McGirr was entitled to the revenue from the land for his support.

The trial court charged the jury that Father McGirr was not entitled to possession of the land, but that the trustees of the congregation, appointed under the Act of March 7, 1821, were entitled to possession, and ruled that Father McGirr could not recover in ejectment against the lessee of the trustees. The jury found a verdict for the defendant lessee. Father McGirr moved for a new trial on the ground that the court had erred in so directing the jury. The court denied the motion for a new trial. Father McGirr appealed to the Supreme Court of Pennsylvania. This court affirmed the judgment of the trial court, ruling against Father McGirr. The Supreme Court said that the Act of March 7, 1821, was of no effect, stating that Father Browers' will had created a charitable trust and that the congregation was the beneficiary of that charitable trust, but that the congregation should apply the income from the property for the support of the priest duly assigned by the bishop to take charge of the congregation.

Lay Encroachment

This case was but one of many objective expressions, with all the attendant evils, of the encroachment of control by lay trustees over church property that became prevalent in many places in the United States beginning in the latter part of the first quarter of the last century. Laymen then often carried their disputes to the secular legislatures and courts, instead of seeking relief in the Bishops' Courts under canon law. The State found it thus easy to usurp jurisdiction over persons and matters where it had none, and often wrongfully affected the rights of the Catholic Church and its members by legislation, by executive decree, or by judgment of the court.

And in 1855, the legislature of the State of Pennsylvania, by its Act of April 26 of that year, declared as the settled policy of that State, with respect to the tenure of property of churches,

that the church property should be held subject to the control and disposition of lay members. True enough, the Act of 1855 declared that the property could not be diverted from the purposes, uses, and trusts imposed through its dedication for religious purposes and that the fulfillment of the trust was to be accomplished under the rules, regulations, and laws of the church as governing and controlling. But this law clashed sharply with canon law and gave rise to much litigation unsatisfactory to the Church. (See opinion of Mr. Chief Justice Kephart in the case of *Canovaro et al, v. Brothers of The Order of Hermits of St. Augustine*, 326 Pa. 76 (1937). See also *Krauczunas v. Hoban*, 221 Pa. 213 (1908). The amendatory Act of May 20, 1913, P.L. 442 was construed by the Supreme Court of Pennsylvania to be no more than a clarification of the accepted meaning of the Act of 1855 and did not cure the mischiefs thereunder. (*Zernosky v. Kluchinsky*, 278 Pa. 99 (1923).

Ratification

The Legislature finally by the Act of June 30, 1935, (P.L. 353) substantially changed the law concerning the control of church property in Pennsylvania, bringing the secular law of the State more nearly in accord with canon law. The long established and deeply imbedded policy of entrusting the ultimate power of control and disposition of church property to the laity was definitely uprooted. (Mr. Chief Justice Kephart, ibid, pp. 87, 88). The effect of this statute of 1935 is to make supreme in Pennsylvania, in so far as the Catholic Church is concerned, the canon law as to the control of church property. The administrator of parish property is appointed under canon law. He is none other than the pastor, subject to Episcopal supervision by vigilance, visitation, and accounting. The bishop is not to retain the immediate administration of any but peculiarly diocesan property. Both bishop and pastor are free from any supervision or control by any laymen or group of laymen in the congregation. The clash between the secular law and the canon law has resulted in the just supremacy of the canon law in spiritual matters, and in those temporal matters which flow from the spiritual matters as incidents necessary for the advancement of those spiritualities. (cf. Watson vs. Jones, 13 Wall, 679: "When a civil right depends upon an ecclesiastical matter, it is the civil court and not the ecclesiastical which is to decide. But the civil tribunal tries the civil right, and no more, taking the ecclesiastical decisions out of which the civil right arises as it finds them," Page 730).

It may be noted, in conclusion, that the Act of 1935, because of its retrospective character, defi-

nitely settles cases like the Fromm case and the McGirr case in favor of the Church and in accordance with canon law.

Fervorinos for Confession

Rev. Thomas J. Feeney

Before Fifth Sunday After Easter

DURING the coming week we have what are known as Rogation Days. They are days of prayer for bounteous crops from the seed planted this spring. The litany of the Saints is sung or recited and in Catholic communities a procession is held through the fields to bless them. This year we certainly have need of the blessing of God on our fields and crops. Many people must be fed by them. Come to Mass on the Rogation days—Monday, Tuesday, Wednesday—if possible or at least pray at home to God for the gift of a bountiful harvest.

Before Ascension Thursday

When God the Son finished His work here on earth He ascended into heaven, taking His human body with Him. The very fact that Christ's body is in heaven is a great help to us in prayer. We can imagine our Lord so much more easily when we pray. It is not easy to think of God the Father or God the Holy Ghost because they did not become man. There is little for our imagination to work on. So the Ascension has its very practical meaning for us. Through it we have assurance that the whole Christ —God and man—is in heaven and when our mind turns to the human figure of Christ in prayer it is turning to the real Christ as He is in heaven.

Before Sunday in Ascension Octave

This week is one of watchful waiting just as it was for the apostles awaiting the coming of the Holy Spirit. The Church recommends to us a novena of preparation for next Sunday's great feast of Pentecost. A week of prayer that the Holy Spirit will come to us, to His Church, to the world, more abundantly. We all need the Holy Ghost these days. The world needs Him more now than usual. Pray God this week that the Holy Spirit with his great gifts of wisdom and understanding and fortitude and justice may come to those who must set about making peace for the world.

Before Pentecost

On Pentecost we celebrate the coming of the Holy Spirit to the Apostles. When we received the sacrament of Confirmation we received the Holy Spirit in a spe-

cial manner just like they did. The Holy Spirit is with us always as long as we are in the state of grace. He is our guest. We are his temple. This we have on the word of Christ himself. How little we think about this or realize it. But if we did think about it, the thought would be a great deterrent from sin either great or small and it would be a help to devotion—the realization that we can pray at any time to God actually in us and with us.

Before Trinity Sunday

After the many feasts in honor of our Lord, ending with the Ascension, and then last Sunday's feast of the Holy Ghost, with Trinity Sunday the Church directs our attention tomorrow to the Trinity itself. Naturally all our prayers and devotions to Christ or the Father or the Holy Spirit are really directed to the Holy Trinity. Yet sometimes we overlook the Trinity in our devotion to one person or other, usually God the Son. We profess the Trinity of persons in God each time we make the sign of the cross. Beginning with Trinity Sunday try to get the habit of thinking when you make the sign of the cross, make it a real profession of faith and prayer to the Trinity.

The True Religion

Now it cannot be difficult to find out which is the true religion, if only it be sought with an earnest and unbiased mind; for proofs are abundant and striking. We have, for example, the fulfillment of prophecies; miracles in great number; the rapid spread of the faith in the midst of enemies and in the face of overwhelming obstacles; the witness of the martyrs, and the like. From all these it is evident that the only true religion is the one established by Jesus Christ Himself, which He committed to His Church to protect and to propagate.

For the only-begotten Son of God established on earth a society which is called the Church. To it He handed over the exalted and divine office which He had received from His Father to be continued through the ages to come. "As the Father hath sent me, I also send you" (John xx, 21). "Behold I am with you, all days, even to the consummation of the world" (Matt. xxviii, 20). Consequently, as Jesus Christ came into the world that men "might have life and have it more abundantly" (John x, 10), so also the Church has for her aim and end the eternal salvation of souls. Wherefore she is so endowed as to open wide her arms to all mankind, unhampered by any limit of either time or place. "Preach ye the gospel to every creature" (Mark xvi, 15).—**Leo XIII, Encycl. Immortale Dei.**

Suggested Subjects and Sermon Jottings

For the Sundays of May and June 3rd

John C. Selner, S.S.

Ascension Day

May 10

Suggested Subjects from the Lesson (Acts I, 1-11):

1. The Kingdom of God.
2. Our Lord's Appearance after the Resurrection: Preparing Men for the Kingdom of God.
3. Baptism.
4. Realization of God's Authority over Us.
5. Mistaken Notions of God's Kingdom.
6. Preparing for the Holy Spirit.
7. The Missionary Spirit.
8. Giving Fearless Testimony of Christ.
9. The Final Coming of Our Lord.

Suggested Subjects from the Gospel (Mark XVI, 14-20):

1. The Blindness of Unbelief.
2. Faith, the Passport into the Kingdom of God.
3. The Gospel of Christ: The Only Effective Weapon Against Evil.
4. Condemnation of Those Who Refuse to Believe.
5. Miracles, Proof Enough for Those of Good Will.
6. The Triumph of the Ascension: Who Is This King of Glory?

"The Triumph of the Ascension: Who is this King of Glory?"

Introduction: The Redemption is accomplished; we wait now only for the Holy Ghost to come and consolidate the gains made by Christ.

Main Thought: Our Lord is truly a King today.

What a surprise to the Disciples as they saw our Lord taken up from amongst them! How their eyes must have strained to catch a last glimpse of Him! After all He had been through, here was His triumph. Unfold, unfold, ye portals everlasting! He sits at the right hand of God. What a reception He must have received in Heaven. Who is this King of Glory? A strong and powerful Lord. O the tremendous might of the Son of God when He shows His Godhead! Could this be the Son of the Carpenter? He came forth from the Father on Christmas night; the angels that sang then are crying "alleluia" today from one end of heaven to the other! He returns a conqueror; the power of evil and death is broken.

No doubt the Apostles and the Disciples were lonesome for Him; they needed an angel to

comfort them. But this is no time for looking idly into the sky: there's a gospel to be preached; salvation to be obtained. And when that work is over, the King of Glory will come again with His angels and judge men on the way they spread His message or received it. So it says they went forth and preached everywhere and they were backed in their preaching by the unseen presence of the Lord Who confirmed what they taught by wonders.

Conclusion: Why are we not set on fire with joy at our Lord's triumphant ascension; Or, better still, why do we not long for all men to believe in the gospel of Christ! A day like this can produce deep convictions in our souls if we let it. Perhaps there are good friends of ours who are longing to know Christ but never hear about Him. Let us speak to them about our religion and likely our triumphant Lord will confirm what we say by the power of His Grace.

Sixth Sunday after Easter

(Sunday within the Octave of Ascension)
May 13

Suggested Subjects from the Lesson (I Peter IV, 7-11):

1. Prayer for Perseverance.
2. Charity (Love of Neighbor) a Proof of Religious Spirit.
3. Habitual Kindness and Cordiality an Indication of Charity.
4. Co-operation with Grace.
5. Supernatural Motives.

Suggested Subjects from the Gospel (John XV, 26-27—XVI, 1-4):

1. Preparation for Receiving the Holy Spirit.
2. Bearing Testimony of Christ's Doctrine.
3. Persecution, a Partial Indication of our Loyalty to Christ.
4. Hardship and Misunderstanding, a Source of Scandal to Many.
5. (The Ascension of our Lord).

"Habitual Kindness and Cordiality an Indication of Charity"

Introduction: St. Peter tells us to put ourselves out for one another; this is not always easy, but it may dispose God to forgive us many faults.

Main Thought: Charity is a very practical virtue; it has its manifestations.

Some people imagine they are charitable if they do not wish their neighbor all sorts of misfortunes, even damnation itself. There is no love in that; and when you translate the word charity into "love" you can know pretty well whether or not you are obeying our Lord's command to love one another. The word love has a clear significance for everybody. St. Thomas says it means to wish good to others. Kindness and cordiality is therefore an outward manifestation of

the inward attitude; and the opposite attitude can hardly be considered love, even though we might want to think of it as charity. There is really nothing negative about love, or charity either, for that matter.

If reserve is necessary with some people, it need not show up as coldness, disdain or even contempt. Kindness and a certain amount of cordiality is not incompatible with reserve. And we must not be too ready to think of it as hypocrisy. We have the command of our Lord to love, and we must do our very best to love. As a matter of fact, when we take our Lord's command literally we avoid a great deal of misery and often bring about an amazing amount of good. The worst of men can hardly persist in returning evil for good. But there are many good Catholics who seem to think a short limit can be put on the virtue of charity; a few injuries, imagined or real, will close people out of their lives for good. And they seem very proud of the fact that no one can impose upon them; that they can become permanently unyielding and unapproachable. Yet strangely enough they do not believe they have offended against the virtue of charity.

Conclusion: Examine the difficulties you have had with others and see if they could not have been patched up by out and out Christian love on your part. Anyhow, Christ did not tell us to look to results; He said "Love one another." Untiring kindness and cordiality is a good sign that you have a well-developed spirit of Christian charity.

Pentecost Sunday

May 20

Suggested Subjects from the Lesson (Acts II, 1-11):

1. Our Helplessness without the Holy Ghost.
2. The Enlightenment of the Holy Spirit's Coming.
3. The Need of the Holy Spirit in the World Today.
4. Willingness of Many Men to Receive the Gospel.
5. The True Church of Christ Born Today.

Suggested Subjects from the Gospel (John XVI, 23-31):

1. Obedience the Proof of Love.
2. Indwelling of the Holy Trinity.
3. Devotion to the Holy Spirit.
4. Interior Peace.
5. The Gifts of the Holy Ghost.

"The Need of the Holy Spirit in the World Today"

Introduction: The Holy Spirit is the Spirit of Truth.

Main Thought: How blind men are without the enlightenment of the Holy Ghost!

We need supernatural enlightenment to be spiritual. That is why our Lord sent the Holy

Ghost. How many men there are in the world today who don't know what to believe or what to do. Yet they never seem to think they need help from God the Holy Ghost. How are we going to love God if we do not approach the God of Love, the Holy Spirit? And how are we going to know God's will, if the Spirit of Truth is unknown to us! You hear many poor souls setting up their own creed to believe in, and their own commandments to obey. Some think it doesn't matter what you believe as long as you are a gentleman, refined, well-bred. Others think it doesn't matter what you do yourself, as long as you don't do any harm to others. All of these need the enlightenment and the love that comes from the Spirit of Truth and of Love.

And the Holy Spirit operates so well through the Church; He gives His grace through holy sacraments; He teaches us what we must know through the teaching authority of His Church. If we go wrong we have no excuse. Just think of the marvelous saints on our calendar: all of them were in close and loving relation with the Holy Ghost. And we need saints today. When you have a prospective convert, tell him to pray to the Holy Ghost. Get him the prayer: "Come Holy Ghost, Creator Blest." Or, if you have a Missal, show him that beautiful prayer the priest says today just before the book is moved to the Gospel side. It is a prayer specially used this week: "Holy Spirit, Lord of Light!" If only all men would beg for light from the Holy Ghost! Suppose the leaders of the nations were to beg the Holy Ghost for knowledge! What a difference in world politics! And what is true of nations is true of individuals in this matter.

Conclusion: At any rate, we must keep close to the Holy Spirit; try to get others to be devoted to Him; then they will begin to know the wonderful works of God!

Trinity Sunday

(First Sunday after Pentecost)
May 27

Suggested Subjects from the Lesson for Trinity Sunday (Rom. XI, 33-36):

1. God's Knowledge.
2. The Omnipotence of God.
3. The Glory of the Blessed Trinity.

Suggested Subjects from the Epistle of the Sunday (I John IV, 8-21):

1. Love of God.
2. Love, a Unifying Principle.
3. Confessing Christ.
4. Fear as a Motive in Religion.

Suggested Subjects from the Gospel for Trinity Sunday (Matt. XXVIII, 18-20):

1. The Mission of the Church.
2. God's Power over Heaven and Earth.

3. Baptism (Its Ceremonies or Its Obligations).
4. Acceptance of the Faith, a Matter of Good Will.
5. The Stability of the Church.

Suggested Subjects from the Gospel of the Sunday (Luke VI, 36-42):

1. Mercy.
2. Rash Judgment.
3. Forgiveness.
4. Generosity.
5. Equity.
6. Submission to Christ, the Master.
7. Hypocrisy.

"The Glory of the Blessed Trinity"

Introduction: There is something so majestic and climactic about Trinity Sunday!

Main Thought: The Most Holy Trinity is our Glory now and forever.

Father Faber wrote some grand things about the Trinity: "Full of glory, full of wonders, Majesty Divine! Shoreless Ocean, who shall sound Thee! Thine eternity is round Thee! Timeless, spaceless, single, lonely, yet sublimely Three! Thou art grandly, always, only God in unity! Speechlessly without beginning, Sun that never rose! Vast, adorable and winning, Day that hath no close, Everliving, everlasting, Life that never grows!" But he was just trying to express in a human way what St. Paul says so sublimely this morning: "O the depths of the riches of the wisdom and of the knowledge of God!"

Then when we think in the silence of the night, perhaps sometime when we lie sleepless: "This magnificent and everlasting God is here in the room with me, in my heart; He fills my poor little being with His presence." When we think of the glory of the Holy Trinity it should delight our whole being!

Conclusion: Trinity Sunday should bring us consolation. Jesus Christ has brought the Blessed Trinity into our souls. All we are expected to do is to think of it lovingly from time to time. Today is the best time of all.

Feast of Corpus Christi

May 31

(The following suggestions may also be used for the Sunday within the octave of Corpus Christi)

Suggested Subjects from the Lesson (I Cor. XI, 23-29):

1. The Story of the Institution of the Holy Eucharist.
2. Holy Communion: Our Closest Association with Jesus Christ.
3. Dispositions for Holy Communion.
4. Effects of Holy Communion.
5. Worthy Communions.

Suggested Subjects from the Gospel (John VI, 56-59):

1. Promise of the Eucharist.

2. Faith Necessary for the Eucharist.
3. Abiding in Christ through Communion.
4. Eternal Life through Communion.
5. Holy Mass.

"Holy Mass"

Introduction: The Mass, the center of Christian Worship.

Main Thought: Our Lord makes it possible for us to assist at the great act of our redemption through the Mass.

How could the three hours of agony and death on the Cross be a mere event in history! It was for all men of all time. Hence the Mass. And so it was that the Apostles and the Christians of their day understood it. St. Paul reminded us of that in the epistle. In later years the Christians were determined to attend Mass, even though it meant death if they were caught. So they went down into the earth where the dead were buried—perhaps some of their own martyrs—and there in the quiet hours of the night, with flaming and smoking torches which made them choke, they stood around reverently while one of their priests offered Mass. That is the story of the catacombs. When it was safe to come to the surface of the earth again, they started to build the most magnificent churches that human love and ingenuity could devise; they built over an altar, because on that altar, our Lord would offer Himself to His Father for us. Days of persecution came again, but it made no difference; priests hid all night to be ready to offer Mass for a few brave and faithful souls. England, Ireland. You know what your parents and grandparents have gone through to bring the Mass to you; you know the sacrifices they made. All because they knew it was a chance to be on Calvary with our Lord.

Conclusion: On this feast we should determine to love our Mass. Never be late for it; be sorry that any emergency should keep us away. Fill our children with a love for it. It is the Mass that matters!

Second Sunday after Pentecost

June 3

Suggested Subjects from the Lesson (I John III, 13-18):

1. Opposition of the World.
2. Hate, an Abiding in Death.
3. Self-sacrifice.
4. Helping the Poor and the Unfortunate.

Suggested Subjects from the Gospel (Luke XIV, 16-24):

1. The Eucharist: God with Us.
2. The Invitation of Love Incarnate.
3. Indifference about Holy Communion.
4. Excuses for Not Receiving Communion.
5. Loss of Faith through Neglect of Mass and Communion.

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6. (Corpus Christi).

"The Eucharist: God with us"

Introduction: The Eucharist is different from all other Sacraments. In the other Sacraments our Lord exerts His power; in the Eucharist He exerts His power by His very presence.

Main Thought: God is with us in the Eucharist, but we must approach Him through faith.

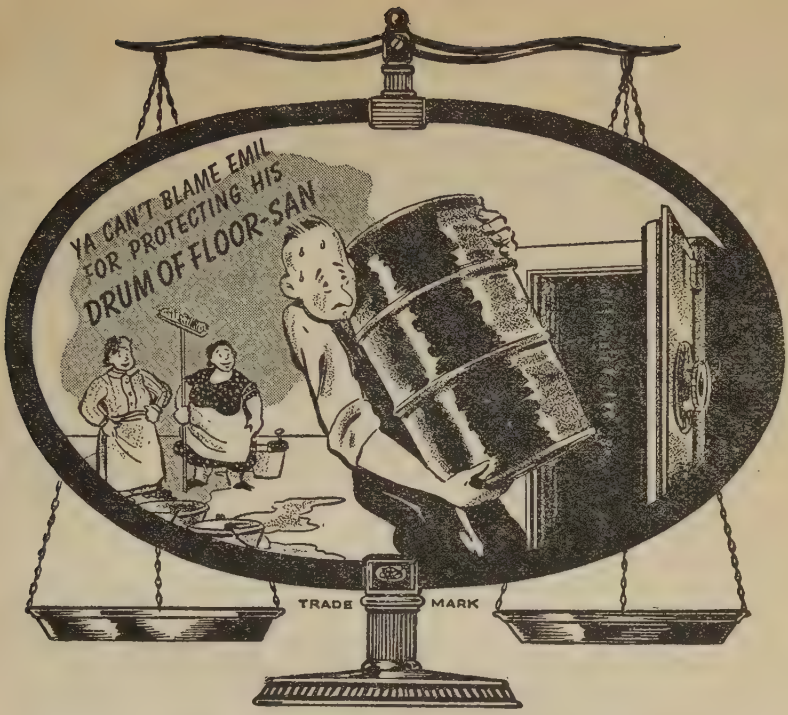
There was no time in our Lord's life when men could understand Him as He really was except through faith. He made that a condition. Imagine Bethlehem: a little Baby without even a home; and that was God! Then Nazareth for years and years: God in seclusion—as in the Eucharist, in a sense. Then His ministry; even though there were miracles, faith was needed. And what about Calvary! There is our God on a cross! God with us, indeed, but faith is needed and demanded too.

The same is true of the Blessed Sacrament. Our Lord is here, all right; but He demands faith. And the faith He demands is after all very reasonable. Who gave us the Eucharist? Christ. He did everything to prove that He was God. Once we have faith in that, we can easily believe in the Eucharist. God can do everything. It is not more difficult to believe that our Lord could change the substances of bread and wine into His Body and Blood than it is to believe that He could create the wheat and the grapes from nothing. And He did that.

Conclusion: So God *is* with us in the Eucharist and He expects us to believe it on His word. After all, His word is everything. It created us, it gave us the Eucharist, it gives us Himself.

Domine Non Sum Dignus

On one occasion Archbishop Ullathorne of Birmingham took these words for the text of his sermon at Mass. An altar boy who had just finished his training for serving Mass, and who, like most boys, found the most interesting and thrilling part of it the sounding of the bell, was delighted when he heard the Archbishop giving out the above words, and immediately hit the gong as hard as he could, though a little taken aback at their coming so quickly. Disappointed at not hearing them repeated thrice, he listened intently, and was soon rewarded by hearing them again spoken in the course of the sermon. He promptly hit the gong with vigor for the second time. The same thing happening yet a third time, the Archbishop could put up with it no longer, and begged that some kind soul would "'ave the stick taken away" from the attentive but distracting server.—**Holy Roodlets.**



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Brief Meditation for the Priest

✠*John F. Noll*

Ergo pertines ad populum

EVERY high priest taken from among men is ordained for men. People can procure the supernatural things only through the priest. They *must* procure supernatural things if they would attain unto supernatural beatitude in eternity. They must be admitted into God's kingdom through you; placed in God's friendship through you; kept in His friendship through you; restored to His friendship through you. You are Christ's agent or minister in relation to them, and the first requisite of Christ's minister is, *ut inveniatur fidelis* (I Cor.).

In advising a priest of his day St. Paul says: *Tu vero vigila, in omnibus labora, ministerium tuum imple* (2 Tim.).

You must be more interested in having people pray than pay. You must go after the ones who are lost or who are straying. You must train all as thoroughly as possible in the science of God and of salvation, and be at their disposal at all times for the frequent reception of the Sacraments which are their chief means of sanctification. Your habitual disposition must be that of Paul expressed in the words: *gladly will I spend myself and be spent for souls* (2 Cor. XII).

Golf and automobile riding should be for the purpose of recuperation, to make you "more fit" for further work rather than for the pleasure of it, for *you are not of the world;* Christ has *called you out of the world.* Like the Master you are come into the Church's ministry *ut fideles vitam habeant et abundantius habeant* (John X). The success of some priests and the failure of others are so evident. Therefore there must be a reason for both one and the other.

You are an employee, not a master in the Church; therefore you may not *stand all the day idle* and expect an easy judgment. Your lifetime duty as an *alter Christus* is to reproduce Jesus Christ in others.

Christ was *benignus, mansuetus,* though not compromising. So, according to His own orders, should the priest be: *Learn of me because I am meek and humble of heart* (Matt. XXI). God's greatest gift from Heaven appeared in the form of a dove.

Government of a parish by intimidation, instead of by persuasion, backed by piety and prudent zeal, never succeeds, as so

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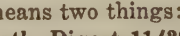
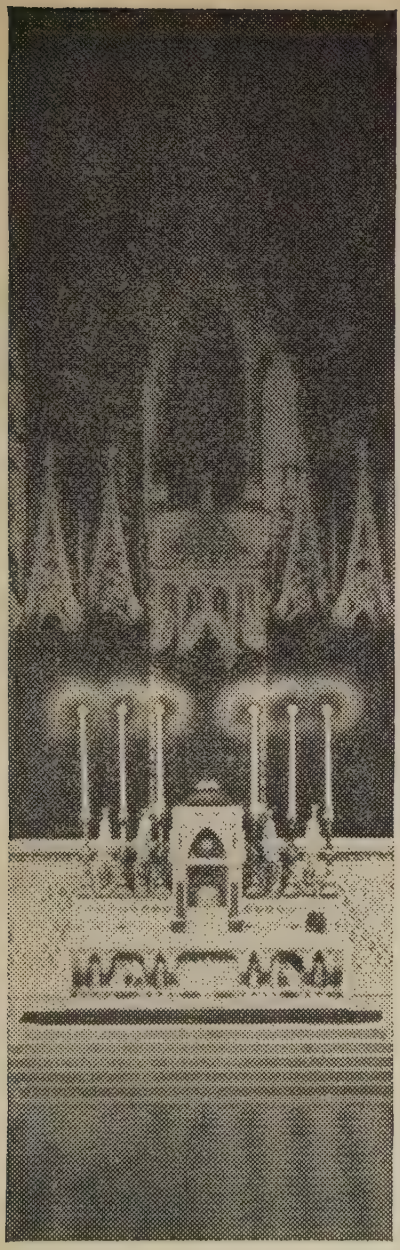
"Jesus meek and humble of heart, make my heart like unto Thine"—300 days Indul. each time.



Birth Control—"means two things: no births and no control."
G. K. Chesterton in Cath. Digest 11/39.



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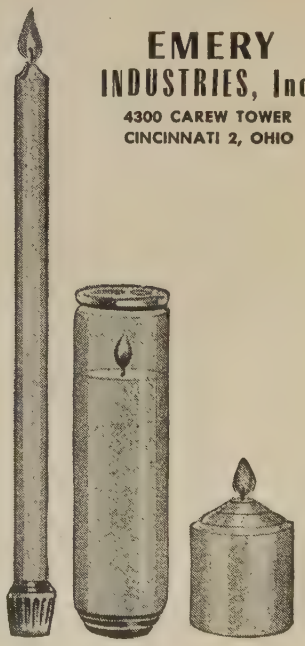

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(Continued from page 7)

licita sunt media.'—Father Gury's 'Casus Conscientiae,' page 332.

"I have no interest in the award, but I submit the above quotations in the interest of historical accuracy."

Mr. Michael J. Shea, editor of **The Catholic Mirror,** called this to the attention of the Fathers at Holy Cross College in Worcester, and six days later **The Republican** carried an able reply from Father William L. Lucey, S. J.

Father Lucey, Chairman of the History Department at Holy Cross, pointing out that there are no less than 200 editions of Busembaum, first raps Clericus over the knuckles for not having supplied a more precise reference. Then:

"Busembaum is, in this reference, solving a practical case and says that because the end is licit, the means which are indifferent (which are not evil) may be used.

"If the writer of the letter had read Busembaum, he would know for himself that Busembaum does not teach this vicious doctrine. I refer him to the section on principles (1865 edition, p. 33):

" 'Praeceptum naturale negativum, prohibens rem intrinsice malum, non licet violare, ne ob metum quidem mortis.'

"As for Voit, the quotation given cannot be found on the page given. It is not in my edition ('Theologia Moralis,' Patris Edmundi Voit, 1833, I, 99.) The writer must be using a different edition. The quotation could be easily found by giving the tract, the chapter and the question. Until then we may defer any remarks.

"As for Gury, he has been misquoted. The last three words of the sentence have been omitted. The sentence should read: 'Ubi licitus est finis, etiam licita sunt media per se indifferentia.' Gury explicitly excludes bad or evil means. Has the writer of the letter, who signs himself Clericus, read Gury and deliberately omitted these words?"

"Fortunately, our good clerical friend is not interested in the financial award for the proof of this canard, and he will not be disappointed."

The Springfield **Republican**, while it has a limited circulation (12,360), is known in its territory as the "Connecticut Valley Bible" because it is so sedulously perused by its Yankee subscribers. It is encouraging to know that the little messages are striking sparks. . . .

This issue brings you the conclusion of Monsignor Stedman's "Candid Report." Critics have said that 700 chaplains do not constitute a fair cross-cut of the priests in the Service and that hence the report is not representative.

But Monsignor Stedman tells us that since preparing his article for publication, he has received around 300 more replies to his questionnaire. These 300 faithfully support the 700 in their reactions. The percentages, when computed, are just about the same in both groups.—Which sort of establishes the reliability of the "Candid Report"!

An excellent little pamphlet entitled "To Be or Not To Be a Jew" may be had at ten cents, $7.00 per hundred, by writing to the Rev. Arthur B. Klyber, C.SS.R., 1118

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On May 1st of this year, Fr. Benvenuti Ryan, O.F.M., of Holy Name College, Brookland, D. C., will celebrate the fiftieth anniversary of his ordination to the Holy Priesthood. For forty years the venerable jubilarian has been preparing young men for that priesthood of which he is himself an ornament. We are honored to be able to offer him our heartiest congratulations and to subjoin this graceful little lyric which his confrere, Fr. Plassmann has penned in his honor:

SALVE, BENEVENUTE!

Aurea jam nunc decoret corona
Quem sibi—lustris decies peractis—
Unxit, et Magnus juvenem Sacerdos
Laetificavit.

Gratis acceptos dedit inde laetus
Fratribus Christi minimis favores
Servus ad Aram, Tribuensque donum
Omne **Per Ipsum.**

Jam fide constans documenta sacra
Coelitus docta, Veterumque Patrum,
Mentes et corda docuit juventae,
Ecce, **Cum Ipso.**

Tramitem rectum premit, aemulando
Pauperum Patrem: recitansve divas
Laudes, vel Sacrum faciens—inunctus
Totus **In Ipso.**

Donum, en, coeli: bene qui venisti!
Quem pie colis, bene vertat omen
Jubili: Fratrum bene dicit agmen
Te, Benvenute!

(Conscriptum metro libero ad modum "Iste Confessor").
d.d.d. Thomas Plassmann, O.F.M., confrater

Which reminds us, not too irrelevantly—Fr. Plassmann also is to be congratulated on the ease and facility of his Latin. A lost art? We hope not, but we can't think of many contemporary exponents. In the nineteenth century Walter Savage Landor, and Baudelaire, and of course, our own Pope Leo XIII were eminent practitioners of the classical art. Today our problem seems to get, by hook or crook, even intelligible prose.

One more animadversion and we are through. This translation of a second nocturn should interest the Carmelites particularly. Here is the inside story on St. Andrew Corsini, as just revealed by a young seminarian—

The text reads: "Nam mater gravida sibi visa est per quietem lupum edidisse, qui ad Carmelitarum aedem pergens, in ipso templi vestibulo statim in agnum conversus est. . . "

The translator, however, enjoying the gift of second sight and reading between the lines (he couldn't read the lines!) got this: "For his sick mother seemed to have been bitten by a sly wolf, and he was carried to the Order of the Carmelites where in the vestibule of the Church he immediately began to converse with the Holy Eucharist." Oh well, it's a dead language!

Correspondence

Now that Bishop Noll has ordained **The Acolyte** and made **The Priest**, let's hope that your subscription list has attained to major orders.

P. R. B., Chicago.

Congratulations on your April issue. Archbishop McNicholas' article on Federal Education Aid is excellent. So is Bishop Nöll's editorial. Why not plan a special department to keep priests informed on legislation which will affect the Church? And by all means keep us posted on the activities of the anti-Catholic elements. We see their hatred of the Church bearing fruit everywhere in the large cities. All the old anti-Catholic tracts are being revived, and almost-forgotten anti-Catholic publishers are again thriving. If only we had the zeal of the Witnesses of Jehovah we'd convert the nation.

M. F. Q., Detroit.

The Mass In English

In the March edition of **The Priest** Father Doetterl makes a plea for the Mass in English, a thought which gives one "furiously to think." While as priests we recognize the wisdom of the Church in upholding the use of Latin, and while we personally wish to continue using the sonorous Latin prayers at the altar, yet we realize that many of the faithful are not getting much out of the Mass at the present time. Most of us when making the rounds in our churches while another priest is offering the holy sacrifice are struck by the fact that so many of our people, and especially the younger set, use neither prayerbooks nor rosaries. They kneel or squat staring into

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space, twiddling their thumbs, meanwhile waiting with bated breath for the time when the priest descends from the altar, and then with a rush they make for the exits at great danger to life and limb.

True, many of the faithful use missals, but the great majority refuse to use them either because of the cost or because they find the prayers too difficult. The writer remembers as a boy how the old German men and women came to Mass on weekdays with their fat prayerbooks under their arms, and while they had never heard of the Liturgical movement I believe that these good souls had a remarkable knowledge and appreciation of the Mass. Why? Because the Mass prayers in these German books were full of unction, of deep faith, they were adapted to the minds of the people, and besides, on each page there was a picture of the priest at the altar showing that particular phase of the Mass, and as the Mass progressed the picture above the tabernacle changed to a corresponding scene in the bitter passion of our Lord. Thus those good folks learned to connect the various parts of the Mass with the Passion, thus they learned to appreciate and understand the Mass as the continuation and application of the sacrifice of the Cross.

Last summer we had a German prison camp in our city for a while, and twice I had the privilege of

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speaking to the men in their mother tongue. They always listened most respectfully, but what struck me most of all was their great devotion and attention in reciting the Mass prayers, all in German. In a sort of chant they followed the holy sacrifice and, despite the heat and despite the fact they had to kneel on cinders, they were very devout. They recited the following parts: prayers at the foot of the altar, Kyrie, Gloria, the Gospel, offertory prayers for the bread and wine, the end of the Lavabo, Preface, the first remembrance in the Canon, prayer for the living, prayer of the saints. Then after the Elevation they recited the first prayer, the prayer for the dead, the remembrance of the sinners, the Our Father, then two Communion prayers. After Communion they recited the Communio and Post-Communio. They used Father Stedman's "Mein Soldaten Buch," and Father Stedman certainly deserves great credit for issuing such a neat and comprehensive booklet for these poor war victims.

The writer also remembers the beautiful Singmessem as sung formerly in German parishes, and with wonderful results, for they acquainted the faithful with the principal parts of the Mass, and the people really joined in the singing with much enthusiasm. One of my choicest possessions is the songbook of B. H. Hellebusch, now long out of print. It is high time that it appear in English. This book contains four sets of songs adapted for use in the low Mass, songs that are really instructive, and that convince the faithful of the sacredness of the Mass. Besides, the melodies are not only simple but beautiful. In our congregational singing here we have adapted some

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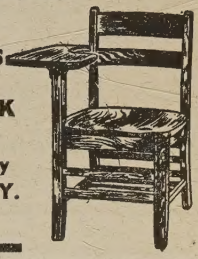

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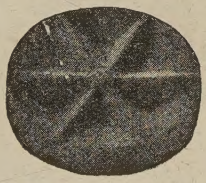

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of these melodies and the people like to sing them because they are so easy and melodious. Here for example is the Introit song of the first Mass:

"On bended knee a guilty race,
Before Thee we appear,

O grant us, Lord, Thy saving grace, Our sighs of sorrow hear.

That we're unworthy, Lord, we own, But let Thy mercy still be shown,

And on us sinners pity take, For thine and our sweet Jesus' sake,

For Jesus' sake, For Thy sweet Jesus' sake."

If it is true that Luther's success came mainly from the fact that he got the people to pray and sing in German, why not get our people to sing and pray the Mass in English? After all, it is the Mass that matters.

Pastor Vincennesiensis

As You, So They

Editor:

The Priest should be a welcome visitor to every priest and seminarian in the country. The magazine contains a wealth of knowledge in every field of Sacred Theology. At any rate, for a good start, it should have 25,000 instead of 9,000 subscribers. [It's 12,000 now. Ed.] The fact that it counts up to now only 9,000 subscribers proves to me that the clergy are just as indifferent about Catholic literature as the people are and that the people cannot be expected to be enthusiastic about good reading as long as the priests are not. The Priest should have as many subscribers as there are priests and seminarians in the country.

Pastor Rusticanus

The Catholic Information Society maintains a staff of priests skilled in the art of writing and especially blessed (in these modern times) with the ability to present the *popular Catholic apologetic in brief, disarming language.* At the present moment the Society is distributing three series of articles, with a fourth series in preparation. Each series comprises 52 articles of approximately 400 words each in length. All articles are approved by the Censor Librorum of the Archdiocese of New York. Each series is set up in printed form all ready for the editor of your local newspaper. Editors are interested in these articles in which they discover a timely public service to their readers — namely, the fostering of understanding and tolerance in the community. Use, however, is not restricted to the secular press. Local groups may use the series (similarly over local address) in Parish Bulletins, Catholic newspapers, and other reputable media.

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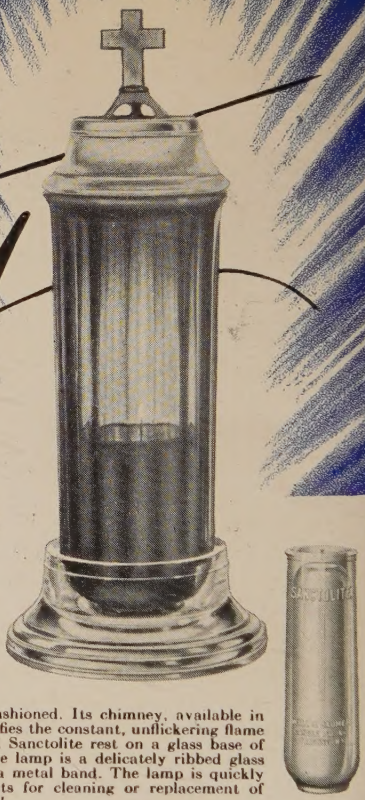

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